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Zion's Herald

WEDNESDAY, JANUARY 9, 1901



N. Y. Knickerbocker

Died Jan. 3, 1901

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THE beginning of the year is a good time to subscribe for a religious paper of your own church. You need such a paper. You need it to keep yourself informed as to your own church, that you may know of its mission, its workers, its institutions, and its progress. You need it as a help to the development of your spiritual life. It comes to you with its message from other lives and from God. It comes to you with its inspiration and with its suggestions.

The farmer takes an agricultural paper, the capitalist one that keeps him informed as to financial movements, the mechanic one that helps him in his line of work, and

everybody takes the political paper. He must know the platform and policy of his party. He reads the news from all the world. In like manner the Christian needs his own church paper, that he may know its principles and policy, and he may be in touch with its life. You need the paper; you will be the better for it, and the church will be the better for your taking it. Subscribe at once. — *Exchange.*

The Salvation Army

PROBABLY nobody in Boston has read of the work done by the Salvation Army here in the past week, without the thought that this organization is doing work that has never been fully done by any other body. It is easy enough for outsiders to criticize this or that feature of the methods of the Salvationists; but the Army is reaching and helping people that had hitherto seemed beyond the reach of other religious associations. And the Army never stands still. It is always looking for some new field in which to branch out for the help of the poorest of the city poor. There is one reason why it is constantly scoring new successes. — *Boston Advertiser.*

"Tell it Not in Gath"

AT the late session of the Arkansas Conference, Dr. Hoss, the brainy editor of the *Nashville Advocate*, said some spicy things about the troubles of an editor. He mentioned the fact—for it is a fact—that some people send an editor articles which they would not think of publishing if they were in the editor's place. It is all right, however, if the editor is unwise enough to take the risk of shooting off the load. The Doctor also mentioned (tell it not in Gath, publish it not in Askelon) that some giraffes in our church hold their heads too high to become agents for their church papers. They would not, he asserted, step around the corner to get two subscribers. — *New Orleans Advocate.*

Miss Elder's Complaint

[From the *Independent*.]

WE have before mentioned that Miss M. T. Elder, of New Orleans, a niece of Archbishop Elder, of Cincinnati, has been long engaged in the good work of pricking the blind conceit of our American Catholics, and showing them how much they lack. We have been interested to observe how her last article is received. It is printed in full, well displayed, in several of their best papers, and the *Catholic Mirror* of Baltimore, owned by Cardinal Gibbons, praises her "earnest, relentless, truth-eager style," and blames the journals that attack her. It acknowledges the justice of her criticisms, and urges reform. She complains of the lack of originality:

"What have we—United States Catholics—ever originated? I speak, above all, of philanthropy—of new, practical, vital methods. Wherein do we lead?"

"Protestants start the fresh air fund. Several years later we—tag on behind. Protestants start the King's Daughters. Years later we—tag on behind. Protestants start the social settlement idea. Many years later we—tag on behind. Protestants start night schools, Sunday-schools and free kindergartens. Several years later we bring up the rear."

And so on, at much length of illustration. When the lack is recognized, it is half remedied. It is such articles as this, and such treatment of them as is given by half a dozen Catholic papers, that give us hope of the beneficent influence of the Catholic Church. Says the *Mirror*, quoting Miss Elder:

"Worldly, pompous, pleasure-loving,

money-worshipping, self-indulgent Catholics of today." These adjectives describe us—and in the same instant give the reason for the conditions we so heartily deplore.

"May the warning note which this gentle lady of the Southland sounds be the trumpet blast which shall move Catholics to strike off a measure of the lethargy in which they are immersed."

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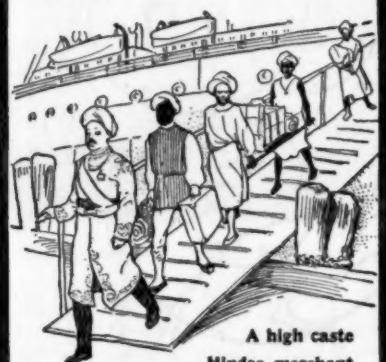
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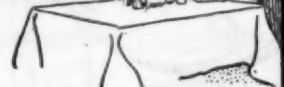


(BUCKWHEAT is a native of Asia and is lawful food for fast days among the Hindoos.)



A high caste Hindoo merchant visiting America on business desires to keep "fast" on fast days, with all his servants.

But learns with dismay that nothing has been provided in the way of Phalahas or lawful food for such occasions.



Finally, after consulting the Hindu-English dictionary, a word is found which seems to indicate that such food is obtainable, though in somewhat different form.

A grocer upon application furnishes the article, which with the aid of an



obliging hotel cook, is prepared and served to the merchant, who being very hungry, partakes without delay. "Never," exclaimed he, "have I enjoyed such a delightful fast," and directs his servants to consign a large quantity of The H-O Co.'s Buckwheat

to him in India that his countrymen may "hereafter 'fast' upon the delicious pancakes."



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CHARLES PARKHURST, Editor

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

New York's New Governor

In his inaugural message Governor Odell of New York speaks clearly and to the point. If some of the abuses that have grown up are not corrected, the people must hold the Assembly responsible. As one instance, it is pointed out that during the last four years it has cost thirteen per cent., exclusive of legal expenses, to collect the collateral inheritance tax of twelve million dollars. It costs \$121,000 annually to maintain an army of hangers-on in the Factory Inspector's department, and many officers of Greater New York receive a salary considerably larger than that of the President of the United States. The policy of the managing politicians has been to multiply offices, enlarge commissions, and to make the State government as expensive and as intricate as possible. Governor Odell says it is time to make a change before taxes are forced any higher. In the matter of taxation he believes it would be easy to make a more equitable distribution, and that the principle of the franchise tax is a good one. It is many years since the representatives of any State have had the business interests of its government presented in a manner more clear or more convincing. The answer which these representatives make will attract the attention of their constituents regardless of party.

Siberia Closed to Free Trade

In order to open up Siberia, Russia proclaimed a system of free trade, anticipating that it would be necessary to continue the policy till the beginning of 1909. It was believed that the opening of the trans-Siberian railroad would by that time enable local manufacturers and farmers to produce everything necessary to the further development of that part of the dominion of the Czar. In pursuance of this policy only a very few articles, like petroleum and alcoholic products, were made to pay duty. So rapid has been the progress during the last few years that Russia inaugurated a diametrically opposite policy with the beginning of the present year. The number of articles on the free list is now exceedingly small, being chiefly confined to cereals (since Eastern Siberia is

not yet able to raise all the food needed for its own consumption) and agricultural machinery. To encourage trade with China, all the products of that country, except tea and spirituous liquors, will be admitted free. In closing the door to foreign trade, Russia believes she is fully prepared to supply the needs of Siberia; and while the world is insisting on open doors of trade, she quietly takes to herself one of the most promising fields. Since this particular field is politically her own, no possible objection can be made, and the change is cited only to show how alert Russia is to seize opportunities, and how rapidly Siberia has been developed.

Born with the Twentieth Century

It was an auspicious beginning of the new century that the first important incident should be the birth of a new Commonwealth. For nearly a generation the noblest efforts of Australian statesmen have been in the direction of a federation of the several colonies of Australasia. There was much of opposition and prejudice, both among the colonists and in England, that was overcome only by patience and wise leadership. The demands made by the dependencies were revolutionary in their character, much more so than any action of the American colonies preceding the Declaration of Independence; but Great Britain knew the power of a people nurtured as the Australians were, and she was wise enough to concede almost everything they asked. When the century dawned both parties were fully prepared for the change, and the Commonwealth of Australia began its career without enemies, without opposition, and with the best wishes of the civilized world. Hon. John Adrian Louis, seventh Earl of Hopetoun, and one of the most popular of colonial governors, was inaugurated Governor General with an enthusiasm to which the holiday season gave much reinforcement. Local problems, the development of national industries, the necessity of opening up to settlers vast areas of territory, and the readjustment of a new system of government, will engross the attention of the present generation; but by the time the twentieth century reaches its second quarter, it will not be a matter of surprise should Australia become one of the World Powers. Its present population is about 3,500,000, and its area about the same as that of the United States (excluding Alaska). The six colonies of New South Wales, Victoria, Queensland, South Australia, Tasmania and Western Australia (now called States), comprise the Commonwealth. New Zealand, on account of its distance, will remain a separate colony. It should not be forgotten that United Australia entertains the most friendly feelings towards

the United States, and that her new constitution is patterned after ours.

Tuskegee's African Enterprise

Some weeks ago it was announced that Mr. Booker T. Washington had accepted an invitation from the German Government to make a thorough experiment of raising cotton in Africa. Attention is once more called to this important enterprise by the fact that the expedition is well on its way, having sailed from Hamburg last month. It is headed by Professor Fallo-way of Tuskegee Normal and Industrial Institute, and with him are three other instructors thoroughly conversant with the most improved methods of cotton-growing. They take out ample supplies of seed and tools, and a complete ginnyery. Germany spared no expense in the equipment, for she is anxious to secure a cotton-growing belt in direct competition with the British cotton sections in Egypt and India. Should the experiment prove successful, it will have large meaning both to Germans and Africans. The tribute which Germany has paid to Mr. Washington in requesting him to undertake the work of selecting leaders, equipment, methods and machinery, is not the least of those paid to this great Negro educator.

Material for Soldiers

The development of modern instruments of war, and the necessity for a high degree of intelligence, has led to the suggestion that it is quite time to devote more attention to the training of the private soldier. "If a man is not a dead shot with a rifle," says Conan Doyle, "what is the use of carrying him seven thousand miles in order to place him on the firing line?" Many of the humiliating failures and the expensive blunders of the British campaign in South Africa (according to this authority) are due very largely to the neglect of supplying men competent to fight under the new conditions which modern warfare imposes. The army of the future will have a higher degree of intelligence, and will devote much more care to the private soldier, than now obtains. Victory will go to the nation that makes the most successful attempt to raise and equip such an army.

Distribution of Seeds

The Agricultural Department takes no great pride in that part of its work which entails the distribution of seeds throughout the United States, but promises that the distribution this year shall be more expeditiously made than ever before and that the quality of the seeds shall be improved. Congress increased the appropriation from \$130,000 to \$170,000 at its last session, and there is an unusual demand for seeds, which is by no means

confined to the rural districts, but residents of the largest cities in the Union have a part in it. Each Representative will have 3,000 more packages to distribute this year, but it behooves those who desire to avail themselves of the Government's generosity to make no delay in filing their applications.

Prosperity as Measured by Dividends

The single fact that seventy per cent. more of capital invested in corporation stock is paying dividends in January, 1901, than in January, 1897, helps to a comprehension of the meaning of prosperity. The par value of these stocks reaches \$5,224,000,000 (an increase of \$340,000,000 in the last year), and the actual payments in dividends and interest on bonds and stocks of public prominence in the markets is \$109,000,000 (an increase of \$9,000,000 during the year). These dividends exceed those of four years ago by almost fifty per cent. Such a condition is only possible where the financial status is definitely settled and business is carried on by intelligent leaders. There is no manner of doubt that much of this prosperity is due to the demand of the Western farmers, who rose up in their might a few years ago and insisted that railroads be managed and not exploited. There were wise men in control of railroad organizations who saw that the demands were just, and that in the long run they must be granted. There is still very much to be desired, but there has been a great advance, resulting in immense profits of which the people have had some small share at least, and from which they may expect to receive larger benefits in the near future.

Philippine Conditions

A survey of conditions now existing in the Philippines gives ground for encouragement. The difficulties have not been surmounted, but they may now be estimated with some degree of probability. Central Luzon is practically subdued, but disturbances are rife in the northern and southern provinces. The insurgents have been very active during the last two months, making northern Luzon a revolutionary centre, but our troops have done good work, and quiet will be restored before many weeks. On the island of Panay the populous portions are under subjection, but large bands of insurgents infest the interior, and levy contributions from the larger towns and cities throughout the island as opportunity occurs. It is believed that the severe régime which General Hughes has inaugurated will speedily make itself felt, and that peace will not be long delayed. Improvement is evident in the other islands of the Visayan group, as the establishment of civil government and the opening of public schools meet with generous support. Mindanao has an insurgent force of about five hundred, which will require attention for some time to come. Samar is the refuge of insurgents, and the impassable mountains and fathomless swamps are natural allies which make the subjection of this island one of the most difficult problems in all the group. Mindolo is practically in the hands of the natives who are opposed to American occupation. It is not likely that any real attempt will be made to subdue this island until the

others are at peace. We are now occupying 477 posts, and vigorously pressing the enemy. Disturbances are inevitable for months and possibly for years, but American institutions are making themselves felt, and the new Federal party is enrolling the brainiest and most loyal of the Filipinos. Our national election did not have as marked an effect as was anticipated, but the prospects have very much improved since that event took place.

Russia's Hold on Manchuria

One of the most reliable of English newspapers prints an agreement between Russia and China that practically makes Russia the *de facto* ruler of the Manchurian province of Fen-Ting, and hints that similar agreements will speedily follow concerning the other two provinces of Manchuria. The agreement is apparently modeled after those made by Great Britain with the native States of India, and it is clear that Russia's authority in Manchuria will be as absolute as that which Great Britain exercises in India. Some time ago China consented that Russia should have the right to maintain such armed forces in Manchuria as might be deemed necessary for the protection of the railway. China has now agreed that Russia shall continue to occupy Newchang and other places under her control until such time as she (Russia) is satisfied that the pacification of the provinces is complete; that all fortifications not in possession of the Russians shall be dismantled, and all munitions of war delivered to them; that her representative (the Tartar General Tseng) shall lodge and feed all the Russian troops engaged in the military occupation of the provinces, and that he shall give adequate information respecting any important matter to a Russian official Resident to be established in Moukden. This agreement gives Russia a tremendous advantage, and, in British eyes, is utterly irreconcilable with her professed attitude toward China; but it is quite in keeping with the report which obtained currency last summer that Russia had made her own arrangements in Manchuria before she assured the Powers that she had no further designs upon Chinese territory.

Venezuela Warned

The natural product known as asphalt has been found of great value for pavements. The island of Trinidad, near the Venezuelan coast, has a pitch lake a mile and a half in circumference, from which large quantities of asphalt have been taken, and the supply is apparently inexhaustible. There are similar lakes in different parts of South America, and, in 1885, an American company was granted a concession to exploit the Department of Sucre, in Venezuela. Subsequently the Venezuelan Government granted another concession to an American company to exploit Lake Felleidad, which is within the Department covered by the first concession. The case was referred to the Venezuelan courts for decision, but pending a decision the Venezuelan minister of the interior took steps to oust the company to which the first concession was granted, and to put the second company in possession of the Lake. The company earliest in the field has armed a hundred men, and will

resist the efforts of the Venezuelan authorities to displace them. In the meantime it is reported that our State Department has served notice on Venezuela that it must not resort to extreme measures until an opportunity has been given the courts to settle the dispute. Three American men-of-war are at La Guayra to protect our interests.

Lighting the Dark Continent

In November, 1877, the Portuguese explorer, Serpa Pinto, left Benguela, on the west coast of Africa; sixteen months later he arrived at Durban on the east coast, being the fourth man to cross tropical Africa from ocean to ocean. Livingstone, Cameron and Stanley were his predecessors, but Pinto's account of his original discoveries, fierce contests with natives, hairbreadth escapes and perils of wild beasts and starvation, was of such wide interest that most of the geographical societies bestowed upon him their highest honors. He died last month, and once more the attention of the world has been drawn to his explorations. Four months before his death a Belgian completed the prosaic task of locating the line of watershed between the Zambesi and the Congo systems. It was the twenty-third time he had completed the journey which made Serpa Pinto famous, but it was of so little moment that the fact was scarcely mentioned. The mystery is gone, the romance has passed, and Africa is no longer the Dark Continent.

Harvard's Semitic Museum

The attention attracted by the excavations made in Asia Minor and in Egypt gives new interest to the building now in process of erection at Harvard. The institution has for some time possessed a valuable collection in its Semitic Department, and it is now so fortunate as to have a building specially erected for its treasures. When this is completed there will still be a fund of \$20,000 available for the purchase of further material. It is said that there is no Semitic Museum in the world so comprehensive and exclusive as this. The collection illustrates the life and thought of the Semitic peoples, ancient and modern, including the Babylonian-Assyrian, the Arabian, Phœnician, Moabite, Ethiopian, Syrian, and Hebrew-Palestinian. Such a collection, situated in the immediate vicinity of two divinity schools and convenient to those of four other denominations, will be of great assistance to the students in those institutions. The erection of this museum, with its treasures open to all students, will doubtless greatly stimulate the interest in the Semitic Department, and possibly lead to the realization of the hopes of the trustees that some day they may be able to undertake certain excavations in Palestine.

What Lord Roberts Accomplished

The reception accorded Lord Roberts on his arrival in England, and the substantial rewards bestowed upon him by the Government, are proof that although South Africa is not yet pacified, the work which Lord Roberts succeeded in doing has been fully appreciated by those who are in a position to estimate it. When he

landed at Cape Town, about a year ago, the Boers were checking and defeating the British at many different points, within British territory. It was pointed out at the time that not since Napoleon threatened to invade England had the British public been so nearly panic-stricken, and not since the times of the Indian Mutiny had the days been darker. Roberts did not hurry, but he moved steadily to the accomplishment of his plans. When he was ready to take the field the Boers recognized that the British had a real leader. Invading the Free State, he relieved Kimberley, captured Cronje, saved Ladysmith, occupied Bloemfontein, opened the way to Mafeking, entered Pretoria, and proclaimed the annexation of the two Republics, in rapid succession. He not only dissipated the forces of the Boers, but he restored Great Britain's confidence in herself. For this good work he was received with royal honors, created an Earl, and made a Knight of the Garter, and then became Commander-in-Chief of the British Army. The British believe his services fully warranted these high honors, and they are the best judges, even if peace has not yet come to South Africa.

Uniform Laws of Marriage and Divorce

Amendments to the Constitution of the United States are not infrequently proposed; but very few of them are taken seriously. On account of the necessities of the case, it is a matter for congratulation that the chairman of the House Committee on the Judiciary has announced that he will press a proposed amendment giving Congress full power to enact uniform laws on the subject of marriage and divorce. It is a scandal to our civilization that it should be possible to be legally married to several different women in several different States; but under the law as it now exists this condition obtains. More than that, should the proposed amendment pass Congress, opposition to it is likely to develop in some States. Some will oppose national jurisdiction *per se*; and others will resist any attempt to take from them their present authority to regulate matters of marriage and divorce. South Dakota took an advance step in the matter of divorce not long since, but she is already planning to reverse her action. It will take a great deal of persistent work on the part of many people in order to carry this amendment, which is absolutely required by all the interests of the individual, the family, and the Government.

Louisiana's Qualified Voters

The present population of Louisiana is 1,381,625. By the operations of the new poll-tax provision in regard to suffrage which went into effect on the first of January, the number of qualified voters will be reduced to less than 50,000, according to present indications. The constitutional suffrage provision cut down the registered vote from 240,000 to 100,000 in New Orleans, and the city treasurer now reports that only 20,556 citizens paid their poll taxes previous to Dec. 31. Only those who pay a poll tax two years in advance of an election can vote hereafter, and that means that New Orleans, with a population of 287,104, will not cast more than 15,000

votes at the next election. The population of Iberville parish is 27,006; the number of citizens who have paid their poll tax is 711.

Pan-American Exposition — Sunday Opening

The history of recent Expositions of an international character warrants the prediction that the Pan-American, to be held at Buffalo this year, will be kept open seven days in the week. The managers are circulating a petition asking that the gates be kept open on Sunday. There is only one reason why this action is taken, and that is wholly of a financial character. It is believed that the receipts will be larger for seven days in every week than for six days. Probably this belief is well founded. The fact that this desecration of the Sabbath is an offense to a very large number of the citizens of a Government which has made liberal contributions to the success of the enterprise, has little weight with the managers. Should any effort be made to prevent the opening of the grounds and exhibits on Sunday, we should be treated to a fine display of innuendo in which such words as "cant" and "hypocrisy" would be considerably overworked. Knowing this perfectly well, it sounds like burlesque to read that "the petitioners hold that if the Exposition be kept open it will provide a substitute for places of immoral resort into which visitors might be tempted to stray."

Studying the Criminal

It is the opinion of an authority eminent among penologists that the annual cost of crime in the United States amounts to \$200,000,000. This includes merely the expense of repression and punishment, and does not take into account the loss occasioned by theft, arson, and crimes of that character. If it be remembered that the country spends only \$139,000,000 for public schools, the strength of the criminal class, the menace it is to the welfare of society, and the absolute necessity there is for intelligent study of those who are practically at war against the world, will be self-evident. Investigation has shown that in many cases criminals are suffering from some mental or physical disturbance which incites to crime, but which yields to scientific treatment and saves the victim. The friends of prison reform in Indiana are reported to be about to petition the Legislature to enact a law providing for the appointment of an expert commission to examine personally the case of every person convicted of crime, and to give such treatment as may be deemed necessary. It is conceded that the great majority of criminals are beyond help of this nature; but it is believed that the results will fully justify the cost of the experiment (not to speak of the moral obligation resting upon the State).

Denying the Right of Franchise

The House of Representatives has passed a resolution calling upon the Director of the Census for the number of male citizens over twenty-one years of age; the number denied the right of suffrage by limitations fixed by State constitutions or legislative enactment; and whether the denial is based on illiteracy, pauperism, polygamy, property qualifications, or any other reason. It is doubtful

if the Director of the Census can comply with this resolution, and until the number of persons disfranchised is ascertained by actual investigation, there can be no accurate basis on which to fix the representation which each State shall have in the National House. Most of the States have some restrictions to safeguard the suffrage within their borders, and these differ widely. Many of them doubtless are not in harmony with the Fourteenth and Fifteenth Amendments, and ought to be removed. It is not creditable to the good sense of the North that rather than submit to any loss of representation it should be willing to hold its peace and stay its hand while Southern States disfranchise the Negro, not because he is illiterate, or unable to pay a poll tax, or disqualified in any other way, but simply because he is a Negro. The South richly deserves much sympathy in its difficult work of trying to solve the vexatious questions connected with Negro suffrage. If it could be induced to treat black and white alike, it would not lack for sympathy and support.

Anthracite Coal Transportation

It was only two weeks ago that announcement was made that a syndicate had come into possession of a sufficient number of anthracite coal mines to control the output of that great staple. Last week Wall Street was startled by the news that the leaders of this syndicate had bought the Central Railroad of New Jersey and sold it to the Reading Railroad. It has also secured the control of the Lehigh Valley Road. What this means to the anthracite coal trade may be seen from the fact that while the annual output of the anthracite mines is something less than 50,000,000 tons, about 33,000,000 tons are mined and transported by these roads. Stockholders in the Central, who were offered \$118 for their stock just a year ago, now find that they can sell it for about \$175. Government ownership of railroads may be far distant, but at the present rate of consolidation the great systems will pass into the hands of a few great leaders within the next ten years, if not before.

Events Worth Noting

The United States Treasury begins the new century with the largest gold fund it has ever known—\$479,349,250.

The Salt Trust has put the price of that necessity of life so high that one of the leading packing corporations of the West has purchased 25,000 tons in Portugal. If the President had the authority to remit the duties in such cases, the Trusts would be short-lived.

The Fayerweather will contest is up again, this time in the form of a suit for ejectment in respect to valuable property purchased from the estate.

Sir Alfred Milner has been appointed Governor of the Transvaal and the Orange River Colony, Sir Walter Hely-Hutchinson Governor of Cape Colony, and Sir Henry E. McCullom (the present Governor of Newfoundland) will be Governor of Natal.

The British Colonial Secretary has been informed that 1,000 men have volunteered in Victoria, 600 in South Australia, and 2,000 in New Zealand, for service with the British army in South Africa. The official list of casualties of the British forces there include 604 officers and 11,554 men who died in the field, and 4 officers and 243 men who died of wounds or disease after returning home.

HAVE WE A GROWING SENSE OF GOD?

OF George Bowen, often called "the white saint of India," a friend bore testimony some years ago that the greatest force in his life was the complete and permanent realization of the actual, personal presence of the Saviour, a vivid sense of His intimate nearness as one to be spoken to and walked with. Such a habit — and it can be cultivated — will alter any one's life. The Psalmist (10:4) says that in the case of the wicked not a single one of his thoughts is directed toward God; to him God is nothing and nowhere. In the case of those altogether holy God is everything and everywhere. Between these two extremes lie all conceivable shades of difference. Scarce any test of our advancement toward perfect purity is fitter or closer than this: How constantly, how clearly, do I see God? He who walks before Him, in the fullest meaning of the words, without cessation or obscuration, is properly called perfect. That realized presence constitutes heaven; and the faith which makes the presence real, unveiling the invisible, penetrating the many thick disguises in which to try us He wraps Himself, is the formative principle of the Christian life, the victory which overcomes whatever stands in the way of continual advance. According to our faith are our gains. If we are desirous to grow in grace steadily and rapidly, we shall do well to put to ourselves pretty often the question: Do I perceive God in all the events of daily life, in His word and His works, in providence and in nature, more quickly and joyfully than I used to do?

SOCIALISM AND CHRISTIANITY *

THERE is a very great difference between modern scientific Socialism and genuine Christianity, so great that they can by no means be combined — a fact which the advocates of the former usually recognize very clearly. Socialism is external; it deals with organizations and machinery, it has rarely a word to say of any change of character, it makes no appeal to the workingman to cultivate prudence, self-restraint, or patience. But Christianity is internal, dealing with the souls of men, and teaching that the social order is not a product of mechanism, but of personality. The supreme concern of Jesus throughout His ministry was not the reorganization of human society, but the disclosure to the human soul of its relation to God and the transformation of that soul into the image of God. He was not primarily an agitator with a plan, but an idealist with a vision; not a social demagogue, but a spiritual seer. His mission was to save men and build them up in character. Distribution of property was not within His province, neither was He concerned about a change in the form of government. The Gospel is not one of social improvement, but of spiritual redemption; not directed to the leveling of social classes, but to the elevating of social ideals. Social ills mainly proceed,

* JESUS CHRIST AND THE SOCIAL QUESTION. An Examination of the Teaching of Jesus in Its Relation to Some of the Problems of Modern Social Life. By Francis Greenwood Peabody. Macmillan Co.: New York. Price, \$1.50.

in Christ's opinion, not from social maladjustments, but from the fault of human beings themselves, in their own interior, misdirected and redeemable lives.

The socialist program proposes an industrial system which must depend for its perpetuation on unselfishness, magnanimity and simplicity of character; but it makes no adequate provision for the training of these virtues. It says, nationalize the means of production, abolish the capitalists, and then the same persons who are today ambitious, competitive, and self-seeking will become generous, public-spirited, and self-controlled. In other words, cleanse the outside of the cup and platter, and the inside will be purified of ravening and wickedness. But, according to the teaching of Jesus, the root of the industrial question is not in conditions, but in character. Its solution is to be reached not primarily through good machinery, but through good men. The chief trouble arises not because the economic system is bad, but because people are. No arrangement of industry can be devised which is beyond the possibility of being utilized for evil by unscrupulous and designing men. And if, on the other hand, the control of industry were in the hands of conscientious and generous men, such as are permeated with the principles of Jesus, then a revolution in the industrial order, the overthrow of the existing economic system, would be unnecessary.

The spirit of the modern agitation is also very different from the spirit of Jesus. The socialist millennium is not being sought by the same means as is the kingdom of God, nor by a cultivation of the same qualities. There is in it a jarring note of pessimism, of morbid despondency and reckless cynicism. The reign of human equity and brotherhood is not likely to be introduced through the free play of passion and hate; a bad world is not going to be transformed by one external device into a world of love and beauty. Socialism blackens the character of the real world to heighten the contrast with its ideal; Jesus illuminates the real world and makes it the instrument of His ideal.

The social ideal of Jesus is much more comprehensive than that of the modern revolutionist. It makes a place not only for the principle of equal compensation under certain circumstances — "unto this last" — but it also fully recognizes the opposite truth of unequal endowment with cumulative returns according to fidelity — "unto every one that hath shall be given." The Christian view commends industrial fidelity, but subordinates industrial results; it teaches how to combine delight in work with deliverance from the despotism of work. It regards not so much the economic advantages or disadvantages of a form of industry as its contribution to character, what sort of people it is likely to produce. The aim of the socialist program is to make the poor rich; the aim of the Christian program is to make the bad good. The socialist philosophy finds in economic transformation the cause of character; Jesus counts on character to bring about economic transformation. The one plan builds up social life from below; the other derives it from above. The co-operative commonwealth is to rise out of a

new arrangement of production; the new Jerusalem is to descend out of heaven from God.

Jesus surveyed human life from above, lifted up from the earth, the world beneath His feet, its struggles an incident in the great campaign of God, possessed thus of courage, optimism, comprehensiveness, vision, hope. He approached human life from within, by the quickening of individuals, by the force of personality, offering regeneration by inspiration instead of by organization, His gift that of life rather than of form. And His social ideal was the kingdom of God, a kingdom of righteousness wherein the will of God is done, a kingdom to come by the progressive sanctification of human souls. The supreme truth that this is God's world gave to Jesus His spirit of social optimism; the assurance that man is God's instrument gave to Him His method of social opportunism; the faith that in God's world God's people are to establish God's kingdom, gave Him His social idealism.

We have summarized above, mostly in the words of the author, the main teachings of this very admirable book by Prof. Peabody of Harvard. We find nothing whatever in the volume with which we feel disposed to take issue. Besides these general social principles, which are of the utmost importance, the book contains chapters on the teaching of Jesus concerning the family, the poor, and the rich, all in the best of style and taste, and embodying the usually accepted views.

"There Stands Massachusetts"

IN a recent reference to Representative Crumpacker's bill to cut down Southern representation in those States which are disfranchising the Negro in a wholesale way, we said: "He is engaged in a righteous purpose, and we hope he will succeed. If for political reasons this cause is now side-tracked, it will appear for a rehearing at some early day. Either allow the Negro to vote or properly reduce the ratio of representation. That is simple justice." It looks at this writing as if politics rather than righteous statesmanship would now prevail in this matter. On Jan. 3, the day that Congress reassembled, the question came up in the House of Representatives; but Republicans, especially they of the extreme party type, were conspicuous by their absence when the vote was taken. Many took to the cloak-rooms when the vote was called, so that they could avoid identification with the question. It is comforting, however, to read that the representatives of this Commonwealth, as is usually the case, stood for the right. "Lincoln," the reliable correspondent of the *Boston Transcript*, in reporting the action, said:—

"The Massachusetts Republicans are strongly in favor of the Crumpacker idea. Mr. Moody said to your correspondent: 'I cannot understand why men will speak of this question as one of doubtful expediency or doubtful politics, or whether it is best for us to do it or not. The question rises above all these considerations. Here is a great constitutional charter, settling in its fourteenth amendment something as old as the Constitution. Up to the Civil War the South received representation on three-fifths of its slaves; this amendment provided that henceforth a State should have representation on its full population, except where and to the extent that any of its citizens were disfranchised by State law, for reasons other than those specified in this amendment. Its terms are mandatory; we have no discre-

tion in the matter but to carry them out.' Mr. McCall takes essentially the same view. He has been giving the subject a great deal of study, and does not see how Congress can ignore its constitutional directions."

PERSONALS

— George D. N. Lowry, M. D., of the Methodist Episcopal Mission in Pekin, has arrived in this country.

— Rev. G. Conte, after eight years of faithful and heroic work with the Italian Church, this city, has signified his intention to relinquish it on the first of next May.

— Dr. Edward A. Ross, who was deposed from Leland Stanford University for holding Bryanite views, has been engaged by Nebraska University.

— Evangelist D. W. Potter and his associate, Prof. P. P. Bilhorn, recently began union meetings with seven Methodist churches in Topeka, Kan.

— Rev. Fred E. White, of Blue Earth, Minn., who went from Rockland, Me., is having very encouraging results in his new and large pastorate.

— Rev. W. A. Mansell, of India, formerly president of Lucknow Christian College, is visiting Boston after an absence of ten years. Mr. Mansell graduated from Boston School of Theology in 1889.

— "Bishop" Sanderson, of Worcester, while doing the work of several men in taking care of his diocese, still finds time to secure new subscribers to ZION'S HERALD. May such "bishops" be multiplied in our New England Methodism!

— The engagement of Miss M. Josephine Crosby, daughter of Rev. J. T. Crosby, pastor of Wesley Church, Bath, Me., and Mr. Russel E. Footman, of Boston, is announced. A host of friends are congratulating the popular young couple.

— Attention is called in the public press to the fact that Miss Caroline J. Cook, who has just been admitted to practice law in Indiana, and who is conceded to be a young woman of marked abilities, received her training at the School of Law, Boston University.

— Mrs. Charlotte M. Jewell, who was in the siege of Pekin and who has been a missionary in China seventeen years in the girls' boarding school, has returned, and is addressing the Woman's Foreign Missionary Societies on the Pacific coast with impressive effect.

— Rev. R. E. Smith, of Spencer, writes: "I am glad to inform the members of the New England Conference that Bishop Cranston will conduct the devotional exercises every morning during Conference; also that he will deliver a lecture on 'Our Duty and Policy in China,' some day during the session."

— We regret to say that private advices from New York city, which are entitled to credence, indicate that Rev. Dr. S. P. Cadman, of the Metropolitan Temple, will probably accept the call to the Central Congregational Church, Brooklyn. His going is an unspeakable loss to the denomination. Will some one tell the church why such men can be taken from us?

— Rev. A. C. Dixon, D. D., of the Hanson Place Church, Borough of Brooklyn, New York, who is called to the Ruggles St. Church, this city, was converted at the age of eleven years, and baptized by his father, Rev. Thomas Dixon, in a running mountain stream. He preached his first sermon at the age of eighteen, and was ordained and accepted his first pastorate at nineteen.

— That the election of Quay by the legislature of Pennsylvania to the United States Senate seems probable, is enough to make

any man who hopes for the redemption of our State politics from the control of the "boss," heartsick. Quay represents all that is bad in this connection. The Republican Party in that State seems to be hopelessly lost to all sense of purity and independence.

— We take the following from the *Springfield Republican* of Dec. 29: "The marriage engagement is announced of Rev. Leon E. Bell, of Townsend, and Miss Luella P. Hawkes, daughter of Mr. and Mrs. White H. Hawkes, of Belchertown. Mr. Bell is the son of Rev. and Mrs. Franklin I. Bell, and was formerly a pastor in this city."

— Rev. S. M. Dick, D. D., of Mathewson St. Church, Providence, R. I., in a note under date of Jan. 3, is able to send this encouraging message: "Last Sunday was 'decision day' in our church. Between thirty and forty decided for heaven and eternal life. Most of them will join the church next Sunday on probation. We are having a crowded house, and a deep religious feeling is manifested."

— What could be more normal and beautiful than the spontaneous expression of affectionate love and reverence for Roger Wolcott which plans to erect a memorial statue to him? The *Boston Herald*, in referring to the matter, says: "As yet, no location for the statue has been decided upon, and we venture to suggest that it be placed in the vacant niche in Doric Hall at the State House. Surely no more fitting surroundings could be found. The statue would look at home there."

— Ex-Presidents Cleveland and Harrison occupy a somewhat similar relation to their parties. Neither is in sympathy with the course which his party is pursuing. Cleveland is the monitor of the Democratic Party, and summons it back to first principles. Harrison is not in sympathy with the policy pursued towards the Philippines, and recently in a masterly address uttered his profound protest. It is doubtful if any other two men in the nation, in private life, wield so great an influence upon the general public.

— The *Watchman* calls attention to a characteristic incident in the life of Phillips Brooks, as told by his biographer. Is it any wonder that he was so deeply loved by those who had personal relations with him?

"A poor woman, whose business was to scrub the floors of Trinity Church, came to him about the marriage of her daughter, asking the use of the chapel. 'Why not take the church?' 'But that is not for the likes of me.' 'Oh, yes, it is for the likes of you, and the likes of me, and the likes of every one. The rich people, when they get married, want to fling their money about; but that is not necessary to be married at Trinity Church.' And so the marriage took place in Trinity Church, and the great organ was played as if it were the wedding of the daughter of the rich."

— Mrs. Anna Gould Hough, widow of the late Rev. A. M. Hough, of the Southern California Conference, has made a conditional gift valued at \$40,000 to the Methodist College at Los Angeles. The gift is a fine business block in the centre of Los Angeles. She had deeded the property to a board of trustees to be held until the conditions are met. She requires that \$100,000 additional be secured within two years. The financial agent, Rev. E. S. Chase, D. D., reports \$50,000 of the amount in sight. Bishop Hamilton has taken an active interest in securing funds. The Bishop is giving his time and attention to the work on the coast, and is creating enthusiastic effort on the part of the pastors and laymen for everything which helps Methodism. He has captured the hearts of the people, and they are in dan-

ger of loving him to death by the opportunities they are giving him to help the cause.

— Rev. Dillon Bronson began his pastorate with St. Mark's Church, Brookline, on Sunday, preaching to large and enthusiastic congregations, morning and evening.

— Rev. Charles M. Sheldon, author of "What would Jesus Do?" has concluded his long vacation and returned to the pastorate of his church in Topeka, Kan.

— The *Christian Advocate* of Nashville, Tenn., says in its last issue: "Rev. Thomas Harrison, known everywhere as 'the boy preacher,' but now at least forty-five years of age, was in Nashville last week for a few days, and called at the *Advocate* office. He is a busy, alert, interesting man."

— Rev. A. C. Eggleston, of Windsor, Conn., has accepted the position of financial secretary of Wesleyan Academy at Wilbraham. The trustees are highly gratified at their success in securing him. Mr. Eggleston has always been active in the interests of the Academy, and has succeeded in sending many students to the school. His duties will be to work up the school in every manner possible, but particularly to secure money for the endowment fund.

— The good State of Michigan must feel an immense and permanent sense of relief that Governor Pingree has at last "stepped down and out." A mass of contradictions, colossal in his egotism, intensely morbid in his desire for notoriety, reckless in his plans and judgment, no one knew what he would do next. He signalized the close of his administration by pardoning ten murderers and in delivering a farewell address to the legislature consuming four hours in its delivery, in which he supremely exalted himself and abused the better people of the State indiscriminately.

— Rev. J. W. Day, presiding elder of Bucksport District, East Maine Conference, in learning of the death of Bishop Ninde, writes: "Bishop Ninde presided at the session of our Conference held in Machias in 1893. Carefulness, diligence, and sound judgment characterized his administration. We were drawn to him by the sweet, lovable spirit he manifested towards all. He was a 'brother beloved' by all of the brethren. His sermon was strong in its presentation of Gospel truth. Truly, 'a prince in our Israel has fallen.' Thousands will mourn his death as a personal loss."

— Miss Mary H. Lindsay, of Lynn, sister of Rev. J. W. Lindsay, D. D., died, Jan. 4, aged 77 years. She had been a member of the Methodist Episcopal Church for sixty-five years. She was a woman of superior education and marked executive ability. From the organization of the Woman's Foreign Missionary Society she was greatly interested in the work, and for nearly a quarter of a century she was district secretary. She was a daughter of Rev. John Lindsay, and was born while he was associate pastor of the Methodist churches of Boston with Rev. Elijah Hedding, afterwards Bishop.

— We heartily share in the enthusiasm which attended the renomination of Senator Frye last week by a rising vote. Senator Fernald of Androscoggin County was particularly happy in making the nomination. He said: "Foremost among the august and distinguished body of men comprising the United States Senate is one who is not a stranger to the Republicans of Maine; a man of integrity, a man of well-known and approved political opinions; a man who has confidence in the American people and believes the most valuable heritage he can possess is to be an American citizen; a man who loves the flag, whether waving over bright New England with her many insti-

tutions of learning, or in the Philippines." Senator Frye is a radical upholder of the prohibitory law of Maine.

— We learn, since the preceding editorial page of the paper was sent to press, that Dr. S. P. Cadman has signified his acceptance of the call to the Central Congregational Church, Brooklyn, and will enter upon his pastorate the first Sunday in March.

— We are greatly pained to learn that Rev. Samuel F. Pearson, sheriff of Cumberland County, Maine, is bereaved in the death of his estimable wife, who passed away on Sunday. She has been his best helper in his missionary and reformatory labors, in which she personally shared until she broke down from overwork among the poor fourteen months ago. Her last words to her husband do her great honor. She said to him: "You are the sheriff. Be a good sheriff; close the saloons." Rev. Dr. N. T. Whitaker, who received her into the church, officiated at her funeral, by request.

BRIEFLETS

The *Christian Guardian* of Toronto is particularly pertinent and forceful in saying: "No Methodist can get hold of the New Century movement for souls unless the movement gets hold of him. The revival must get hold of you before you can help the revival."

Watch Night seems to have been observed very generally by our churches. The services were largely attended, and were characterized by unusual solemnity and seriousness. Conversions are reported in connection with the services in very many of the churches.

Why is it that solitude, ordinarily, brings us nearer to God than society? Is it not because, in general, men belittle and degrade the divine image in which they are made? Now and then you meet a man who lifts you nearer to God than any solitude possibly could. If all men were thus Godlike, we should not have to go to the woods and hills to feel the movings of the Divine Presence.

The Senate, on Jan. 4, passed the resolution introduced by Senator Lodge favoring the enactment of laws prohibiting the sale of opium and intoxicating liquors to the aborigines and uncivilized peoples of all countries.

For chaste and luminous writing on an exalted Christian theme, ZION'S HERALD does not publish anything superior to the contribution on another page from the pen of Rev. Dr. George Elliott, upon "The Pattern on the Mount."

For the enlightenment of those people who seem to delight in inveighing against ministers' sons, we note the fact that an Englishman who has been collecting statistics announces that "fifty per cent. of the personages in the Dictionary of National Biography were the children of clergymen."

Rev. Francis H. Spear, of East Glastonbury, Conn., is a striking illustration of what it is possible to do in securing new subscribers for ZION'S HERALD when a minister really determines that it ought to be done and goes about the work in person. Resolved that all the members of his "good official board" should read the HERALD, he devoted one day to the matter and secured six of them as subscribers. In sending the names, he says, with much

gratification: "This makes ten of my official board who take the HERALD, which, with what I expect to add, will secure ample and efficient supervision of the spiritual and business interests of the church." More names have been sent by him since the above was written. Why will not others do equally successful work for ZION'S HERALD, their church, and themselves? The only way to secure subscribers to any of our Methodist papers is for the minister to go to work and do it. If the time spent telling why subscribers are not obtained were devoted to earnest effort to secure them, a revolution would take place throughout the connection in this most important of all interests.

Character is cumulative, whether its tendency is upward or downward. All right-doing is so much more for us to climb upon; all wrong-doing is so much more downward-pushing incubus.

The New England Conference Committee on the Twentieth Century Thank-offering for Education has fixed on Feb. 10 for this cause to come before all the congregations throughout the Conference. A system of pulpit exchanges has been carefully arranged whereby every church can be reached on the special date mentioned. No one can afford to be counted out in this great movement. Drs. McDowell and Mills, and other educators of our church, will be in the field to assist in carrying out the program.

That "accidents will happen in the best-regulated families" was exemplified in this office last week in the account of the dedication of the Methodist Church at Greenville Junction, Maine, when the present pastor, Rev. Carl H. Raupach, and the first pastor, Rev. George A. Martin, were inadvertently made to exchange identities. As the editor and his assistant never saw either of these young ministers, the fact that the portraits and names did not harmonize was not noticed in the page proofs. We regret exceedingly that such a mistake should occur—the first of the kind since the HERALD began the use of electros.

Strong, simple and sufficient was the Christian faith of Philip Danforth Armour, philanthropist, financier, and multi-millionaire, of Chicago, who died on Sunday evening. During the day which he expected to be the last, he said: "I know I am very sick, and am ready for death when it comes." Late in the afternoon he said in feeble tones that he would like to hear the Lord's Prayer read. One of the trained nurses who had been attending him drew a chair to the bedside and slowly read from the Bible the prayer for which the dying man had asked. It was read sentence by sentence, and each was repeated by Mr. Armour. When the "Amen" had been repeated by him he sank back on the pillow and closed his eyes restfully. It was the last word the great financier spoke, except broken farewells to his family a little later.

The longer we live the more golden in retrospect seem the earlier days of our lives. In spite of all their vicissitudes and trials, we look back to them with an infinite and ever increasing tenderness and affection. Is it not possible that there may come a time, in the course of our immortal existence, when all of earth's varied experience may seem to be bathed by this same golden aureole, and we shall exclaim in rapture of soul, "Beautiful! beautiful! This was truly the pathway of blessing, and this the gate of heaven!"

BISHOP NINDE DEAD

SELDOM have the wires borne so great and painful a shock to the Methodist Episcopal Church, as when, on last Thursday forenoon, they announced the death of Bishop W. X. Ninde. While he was not a man of vigorous health, and was subject to seasons of brief illness, there was no reason to expect sudden death, or that his active career would end for many years. The *Michigan Christian Advocate*, of Detroit, the city in which the Bishop has made his episcopal residence, publishes the following tender account of his illness and death: "Of the Bishop's death little can be said save that it must have been peaceful and easy. He returned from his Southern trip December 31, and was in his usual good health. On New Year's day he was as active and cheerful as ever. On Jan. 2, he arose, refreshed himself, did some writing during the day, and also attended the funeral of Rev. N. Green, an old-time friend. After the services at the house, in which he took part, he returned directly home and complained of feeling poorly. Mrs. Ninde summoned a physician, who pronounced the ailment serious, and urged him to be quiet and restful. Before retiring that evening he seemed to be feeling much better and was thought to be resting well. Between five and six o'clock Thursday morning Mrs. Ninde went into the Bishop's room quietly. He did not stir when the door was opened, and she thought it best not to disturb him. At seven o'clock George Ninde went into his father's room and found he was unable to awaken the Bishop. When the doctor arrived he said that death had ensued several hours before, and was the result of angina pectoris, with acute indigestion as a contributing cause. The appearance of the dead man was that of slumber only, indicating that the great change had caused no struggle."

Bishop William Xavier Ninde, D. D., LL. D., was born June 21, 1832, in Cortlandville, N. Y. He graduated from Wesleyan University in 1855, where his scholarship was of high rank. After graduation he taught a year and then joined the Black River Conference, and served several churches with increasing acceptability. In 1861 he was transferred to the Cincinnati Conference, and for some eight years was successively pastor of some of the principal churches in that city. He spent a year or two traveling in Europe and the East. On his return in 1870 he was transferred to the Detroit Conference and stationed at the Central Church in Detroit. At the close of this pastorate he was elected to the chair of practical theology in Garrett Biblical Institute at Evanston, Ill., of which institution he became president in 1879. He was elected Bishop in 1884 by a practically unanimous vote because of his recognized pre-eminent fitness for his high office. From 1896 to 1900 he was president of the Epworth League, discharging the onerous and especially critical and trying duties which existed during his presidency with characteristic conscientiousness and faithfulness.

There was but one Bishop Ninde in the Episcopal Board. His bereaved colleagues recognized this fact. He was the Johan-

nean Bishop, the Nathanael in whom there was no guile. His supreme distinction was his goodness. Busy tongues might mar the reputation of other men, and reports, true or false, might scandalize other lives, but no person ever dared slip a reflection against this white soul. The innuendoes and insinuations of bad men were rendered powerless by his purity and holiness. Nature did much for him in giving him a well-balanced equipment, and grace completed and illuminated the whole. Close companionship and intimacy revealed no limitations in his character, but rather new and more attractive personal qualities and graces. The editor counts it one of the rare privileges of his life that he was permitted to have the Bishop as a guest in his home for nearly a week three years ago. He made the place radiant by his genial, frank, spiritual presence. He was too large a man in all that makes for manhood to express any officialism anywhere, and least of all in a home where he was a guest. His cheery, hearty laugh, the zest with which he related facetious incidents which had occurred during his travels at home and abroad, are happily remembered, with his tender, simple and spiritually-illuminated prayers at the family altar. It was in the midst of such social privileges that the measure of the real greatness of this man could best be taken. He was not only the most modest of men, but seemed to be apprehensive lest he should assume to possess unusual intellectual equipment. It was when relieved of this fear in the freedom of personal intercourse that he revealed the depth and comprehensiveness of his mental treasures. While as sincerely as Paul he would have said that he was "less than the least of all saints," like the Great Apostle, also, he gave unmistakable evidence of mental as well as moral robustness. So finely adjusted was he in his capabilities and qualifications, so free from all eccentricities and exaggerations, and withal so willing to esteem others abler than himself, that perhaps he was not fully appreciated by the church as a whole for his intellectual strength and resources. The uniform, unexceptionably successful manner in which he discharged every obligation which the church put upon him, is the best evidence of his superior ability. He was a wise executive and administrator. No complaint was ever made to any General Conference against his administration. Whether in China, India, Japan, South America, or presiding over some great Conference at home, the church felt implicit confidence in his purpose and ability. All men with whom he labored revered and loved him and never distrusted him. Moreover, his goodness had no measure of softness or weakness in it. While always urbane, courteous and brotherly in his bearing, yet he could be as firm and unyielding, where principle and right practices were involved, as the eternal hills. If designing men in the church ever thought that his was a nature so gentle and lovable that it could be imposed upon or taken advantage of, they were not long in discovering their mistake.

Bishop Ninde was a superior preacher. His matter was always full of interest and of spiritual suggestion, convincing, persuasive, instructive; his manner was win-

ning and free from all that was unpleasant — graceful, simple, natural; his style was neat, chaste, and yet vigorous, with a simple rhetoric, drawing attention not to itself nor to the speaker so much as to the thought which it clothed. There was a seriousness and earnestness and sincerity eliciting attention and producing conviction. It was Biblical and orthodox, and at the same time in deep sympathy with all that was human. He wrote but little, for he had, in his later years, an almost unconquerable disinclination for writing. This was a pity, and is a great loss to the church at large, for he always wrote unusually well. The last sermon we heard him preach was faultless, clearly thought out from beginning to end; but in response to the inquiry of the writer he said that he had not even an abstract of it. It is hoped that he has left enough sermons and addresses to be collected into a memorial volume.

But, after all, the greatest influences which have gone out from this unique life are those which have come from personal contact. As a pastor he was enthusiastically loved by his people, entering into their interests and their lives, and in their afflictions showing himself most tender and helpful. He molded people by the persuasive, fashioning power of his own life. As professor and president at Garrett Biblical Institute for eleven years, he unconsciously but potentially inspired the young men with higher and holier aspirations for their future mission as ministers of the Gospel of Jesus Christ. In his personal contact with the ministers of worldwide Methodism he has been the best object-lesson of what the servant of Jesus ought to be. For sixteen years he has stood before the Methodist Episcopal Church as a model of the ideal Bishop. May his mantle fall upon and be worn by his bereaved colleagues!

Bishop Ninde leaves a wife and four children — three sons and a daughter. The oldest son is Rev. Edward S. Ninde, pastor of First Church, Ann Arbor, Mich., said to be very like his father in spirit and ability. Another son, George, was at home at the time of his father's death; while Miss Mary, often companion of the Bishop in his travels, was in Florida with a younger son, Frederick, traveling for his health.

Tributes to Bishop Ninde

Bishop W. F. Mattalieu
Auburndale, Mass.

Bishop Ninde was a rare good man. His departure leaves earth poorer, but greatly enriches heaven. I first met him in college in the fall of 1853. Since then I have known and loved him. In all my associations with him on the Episcopal Board our relations have been most intimate and cordial. No man of all the Board was more loved and more trusted by his brethren. In a quiet, unostentatious way he was one of our broadest and best scholars. His style of preaching was without physical demonstration, but was exceedingly effective. The careless were induced to listen, and thoughtful people were richly fed on the finest of the wheat as in plain but cogent words he proclaimed the glorious gospel of the blessed God.

In his administrative work he ranked very high; he rarely, if ever, made a mistake; he left behind him at every Confer-

ence over which he presided abundant pleasant memories, and a feeling among the preachers that he had faithfully, conscientiously and lovingly done his duty. His name will be pronounced with reverence for many years, and his influence will surely inspire us all to higher and nobler living.

Rev. George Elliott, D. D.

Central Methodist Episcopal Church, Detroit.

Almost every possible earthly condition and heavenly influence combined to make William Xavier Ninde one of the saintliest of men and one of the best loved officers of the church. By heredity from many generations of consecrated souls, by a singular native sweetness of disposition and marvelous equipoise of gifts, by the gracious touch of God upon his heart, and by a remarkably favoring environment for the harmonious development of his character, he came to a finished manhood of combined strength and beauty, force and gentleness, heroic zeal and tender forbearance.

He was especially marked by those finer excellences which are peculiar to Christianity, what are sometimes called the passive virtues, but which are not really less heroic than the sterner virtues, honored by pagan as well as Christian. It is easy to misinterpret such a character. He was remarkably free from the defects which often attach to these high qualities. His humility was never void of dignity, his meekness never lowered to weakness, his large-hearted tolerance never obscured his zeal for righteousness. Those who too readily assumed that his evenness of temper and tenderness of heart were signs of any infirmity of will, soon discovered their error. His was no feeble grasp on the sceptre of rule. His administration showed that love and gentleness can be as resolute for God as ever pride and ambition are for self.

Conservative in temper and opinions, he had a large-minded tolerance for the differing views of good men. He had a catholicism of spirit which was more concerned in the inclusion of spiritual and moral excellence than the exclusion of intellectual error. No wonder the Romanist Bishop Foley, of Detroit, hearing of his death, said: "There will be a new star in heaven to-night. I have known him for forty years — one of the most amiable men of my acquaintance. As a missionary his success was extraordinary, and it was because he had a love that covered all things. Because he had suffered, he could appeal. His thoughts were beautiful. It was impossible for him to conceive evil in any man. A granite pillar of the church has become a memory here and a glory higher."

Rev. George M. Steele, D. D.
Chicago, Ills.

Bishop Ninde might more naturally than most have sat for the episcopal portrait in the Epistle to Titus: "Blameless, . . . not self-willed, . . . a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." He was a scholarly man, with a well-balanced, well-trained mind, a thorough thinker, of wide reading, and a conscientious student. There were few better or more symmetrical minds in the church. He was also a man of unusual modesty, apparently almost shrinking from publicity, but never from duty. He was exactly the man who would never have been elected to high office but for his sterling merit, which made itself felt in spite of himself. There was a charm about his

[Continued on page 64.]

ENTERTAINING THE MASTER

GEORGE BANCROFT GRIFFITH.

Christ, my Brother, lives with me,
All my house to Him is free;
Ev'ry hour I speak His name,
His reply is e'er the same:

"Dear disciple, I am near,
Peace be thine, and holy cheer."

Wearied came He to my door
When the rooms were small and poor;
And His gentle knock I heard
While my heart was strangely stirred.
"Shall I come within," said He,
"Rest and sup and bide with thee?"

"Lord," I cried, "this humble place
Ill becomes Thy kingly grace;
Silken couch nor royal fare
Have we now with Thee to share.
Further on is mansion bright,
There be welcomed with delight."

Meek and tender His reply:
"Rough the road, the night is nigh,
And the hill's crest looms before;
Do not let Me pass your door.
See my garments stained with dust—
Fill the cup and break the crust."

Bowing low, I murmured: "Stay
Till the breaking of the day,
If Thou wilt, O stranger Guest!
Have of mine the very best.
Humble refuge though it be,
It is offered willingly."

Then an aureole sprang around
His holy brow, that thorns have
crowned;
Glowed His eyes with radiant light,
All His raiment shining bright.
"Since this welcome now you give,
Take My blessing, for Me live."

I the Son of God avow,
And I trust Him fully now.
Open wide thy door, my soul,
To His gentle, sweet control.
Teacher, Mentor, Guide and Friend,
The Christ whose reign shall never end.

And Christian pilgrims, in His name,
Sit beside our hearthstone's flame;
Share the stores which God has given,
Sing the songs which breathe of heaven,
Seek the sheep without the fold,
In the mist on mountain cold.

Christ, my Brother, lives with me,
All my house to Him is free;
If in faith you speak His name,
His reply will be the same:

"Dear disciple, I am near,
Peace be thine, and holy cheer."

East Lempster, N. H.

THE PATTERN ON THE MOUNT

REV. GEORGE ELLIOTT, D. D.

WHEN Moses left the dread vision on the mountain-top, to become the architect of the tent of worship on the plains below, the command of God was, "See that thou make all things according to the pattern showed to thee in the mount." The message is for today as well. We all have set before us tasks not less sacred than building shrines for Jehovah, and we shall need to behold the heavenly vision and to heed the Divine command. For indeed our task is the same as his—to make our lives into living temples where God may dwell.

Life needs a pattern. Every great work begins in a dream; it first lives as a vision of the mind, a picture on the walls of the soul. One might venture to build a shed

for cattle or a sty for swine without calling in an architect or drawing a plan; but not so with a mansion for man, a palace for a king, or a temple for God. This is the method of the Divine activity. The universe is the externalized thought of God. His thoughts of beauty bloom in flowers, His thoughts of sublimity roll in the ocean, His thoughts of strength are piled up in mountains, and His thoughts of glory shine out in stars. Every seed weaves the beauty and symmetry of tree or flower, with warp and woof of soil and sunlight, after patterns that God holds in His thought.

Pattern gives unity to life, and saves it from being purposeless. Too many lives are like a crazy quilt, made up of pretty patches, but meaning nothing in design. Like a street-car which stops for every uplifted finger on a corner, the aimless life is at the bidding of every passing mood. We should rather be like express trains that sweep without halt from start to destination. The moon that shines on troubled waters breaks up its full glory into shattered splendor, but with the coming of calm, there suddenly starts out the full rounded image of the queen of night. It is well sometimes to let the stillness of serious thought come into the soul, and the broken gleams of youthful hopes and ambitions will condense into one great purpose with the round perfection of God's thought on it.

Patterns give dignity to life. It is our ideals which save us from the vulgar and commonplace. Culture has this kinship with genius that it gives insight, a certain power to perceive the immanent ideal beneath all things. Other ploughmen besides Burns have overturned the mouse's nest or uprooted a crimson-tipped daisy. But the poet alone saw more than vermin and weeds; he beheld the tragedy of life, its broken plans, and the fading of all earthly glory. The ox and dog have as good eyes as we, but they cannot see so much, for we see not only with the eyes, but with the soul behind the eyes. We need to get behind the shows of sense with this interpreting vision. It is by this subtle insight that souls leap from flesh to spirit and put on sudden greatness.

God gives the pattern for our lives. The ideal, whenever beheld, is a transcript of the Eternal Mind. Like the astronomer, Kepler, we are to "think God's thoughts after Him." Our life is a divine thing; it has its roots in the unseen world. There are heavenly ways to do earthly things, and it is our duty to discover them. Plato says: "On a certain day all the gods mount to the topmost heaven and gaze upon the realms of pure truth, and all noble souls that can do so follow in their train and gaze on the fair outlook; then they sink to earth and all the worthiest part of their lives thenceforward is but the endeavor to reproduce what they have seen; their highest achievements are wrought by the power of remembered truth." Our work as men is to follow God in the paths of His creative toll. All science is the discovery of God, all art is the imitation of God, and all religion is the inspiration of God.

God has a plan for each of our lives. There is a picture in His mind of what we ought to be and may be. And there do

come moments in which He makes known to us His plan for us, moments on the mountain-top of ideal vision. Conscience gives its vision of duty, imagination its vision of beauty, intellect its vision of truth, and the will its vision of power. This is true, not only of poets, artists, prophets and saints, but of every soul. "The Light lighteth every man that cometh into the world." Not on Sinai where Moses stood, but on Calvary where Jesus died, do we see the full ideal. In Christ we see God's perfect pattern after which He is creating all things, and for the shaping of our lives. He is the mountain where heaven kisses earth, where Divine and human meet, and where the ideal and real come together. Great is the majesty of law which Moses saw, but greater is the mystery of love which Jesus Christ reveals. Make your love like His, and your life will be great enough to satisfy God.

The pattern is given, not simply for contemplation, but for realization. Vision means responsibility. We are under bonds to live up to our best. We cannot do without the dream, but we dare not do nothing but dream. Youth ought to have its "castles in the air," but it is weak and wicked to leave them in the air. Thought is sterile until born in speech; desire is impotent until it leaps forth as the deathless deed; feeling is folly which does not flash into the living fire of service.

Man stands forever between his visions and his tasks, between dream and duty, between heaven and earth, between his ideal conceptions and an unformed universe. His mission is to subdue the earth by the power of thought. The sea waits for him to lay the law of his will upon its waves; the mountains wait for his hands to pluck out their hidden treasures and place the flag of his conquest upon their peaks of snow; the clouds wait for him to climb to the home of the thunder, to bind the spirit of the storm and make the lambent lightnings his swift messengers across the continents and beneath the waves. His mission is to encircle the world with the girdle of manhood, which is the girdle of God. He is to finish God's creation for Him, and make it perfect after the plan which God gives him vision to see.

There is peril in neglected vision. Earth will offer her poor patterns, and we are often tempted to exchange standards. It is easy to degrade an ideal, to pull down the stars and trample them in the mire. It is easy to mistake the scaffolding of life for the building, earthly and temporal success for eternal character. The vision often fades too soon from youthful eyes, and we put earth's second-best, sometimes earth's worst, in the place of God's best.

Not by dreaming, but by realizing our dreams, do we fulfil the Divine purpose. One sang:

"I slept and dreamed that life was beauty,
I woke and found that life was duty."

Both the sleeping and the waking thought were true. Life is a dream of beauty to be realized in tasks of duty. That is the meaning of Raphael's "Transfiguration." The picture has two parts. The upper part, the mountain scene, is painted in bright and glowing colors. We see against clouds of glory the suspended form of

Jesus, with Moses and Elias, as if the gravitation of heaven were overcoming that of earth, and at their feet the three disciples prostrate in wondering worship. The lower half, painted in sombre colors and with deep shadows, shows the scene at the foot of the mountain. In the centre is the epileptic boy, writhing in the arms of his agonized father, who looks pitifully toward the nine disciples for help, but in vain. You remember that Peter wanted to stay on the mountain-top, but Jesus would not let him. This is the lesson — the glory of the mountain vision must be carried down into the valleys of sorrow; the high visions of God and duty are meant for the practical healing of the wounds and woes of earth.

So may we become the living temples where God may dwell, our hearts the altars where His splendor shines, and our lives the active expression of His love.

Detroit, Mich.

THE CANTERBURY PILGRIMS

REV. EZRA SQUIER TIPPLE, D. D.

EARLY one spring morning in the latter part of the fourteenth century thirty jolly pilgrims left the Tabard Inn, London, on their way to Canterbury, fifty miles to the southeast. It was a representative band of English travelers. The shipman had left his ship, the monk had come from the cloister, the scholar from his books. Brave knight, shrewd lawyer, the parson, merchant, nun, clerk, doctor and others made up that happy company of Canterbury pilgrims, of whose journey we have an account in the first great poem of the English language. Everybody made pilgrimages to Canterbury in those days. The road leading down from London was thronged with gay cavalcades, which, when they reached the top of the hill about a mile from the city, and the magnificent cathedral broke upon their view, fell upon their knees like the Jews of old at sight of Jerusalem, and gave thanks.

What a picture their eyes beheld! There are the towers of the Abbey of St. Augustine, where Christian learning and civilization first took root in Anglo-Saxon soil; there rises in sublime splendor that cathedral church, dating from the time of Augustine, which is the equal of any in England, and surpasses most.

It was a longer journey than from London that Augustine set out to make from Rome to the far-away island of the Northern Sea, many years before pilgrimages to Canterbury were the fashion, but from his venturesome undertaking have flowed vast streams of blessing to many lands. English Christianity had its beginnings at Canterbury. Stanley calls St. Martin's, the little church on the hill at Canterbury, the mother-cathedral of England; and St. Augustine's Abbey the mother-school, the mother-university of England, the seat of letters and study at a time when Cambridge was a desolate fen and Oxford a tangled forest in a wide waste of waters. From the beginning made here at Canterbury has come the Christianity of Germany and North America, and much of the heathen world. "See how great a flame aspires, kindled by a spark of grace."

It is an old story, told a thousand times, but well worth repeating, how the first impulse to Christianize the distant lands was given. It was about 580, and in the city of Rome. A young monk comes from his monastery on the Coelian hill into the city. He is a man of spiritual life, a lover of children, and already the people reverence him who afterward becomes Pope Gregory the Great. Today he goes into the market-place of Trajan, where merchandise from all parts of the world is displayed, and where slaves are offered for sale. There are many of these — swarthy-hued Africans, lustrous-eyed Grecians and Sicilians, and tawny natives of Syria and Egypt. But among them all three boys with flaxen hair most attracted the young monk. He inquired whence they came, and was told they were "Deirans;" that is, they were from the land of "wild beasts." He asked the name of their nation. "They are 'Angles,' or 'English,'" was the reply. "Well said," answered Gregory, playing on the word, "they are rightly called Angles, for they have the face of angels, and they ought to be fellow-heirs of angels in heaven." And when assured that they were pagans, the earnest monk exclaimed: "Alas! that the Prince of Darkness should possess forms of such loveliness. That such beauty of countenance should want that better beauty of the soul." And from that moment Gregory was consumed with a holy passion to be the first missionary to this beautiful people, and win them to Christ. He secured the consent of the Pope, and had advanced three days along the great northern road, when a locust lighted on the page he was reading, at the words, "Stay in your place;" and messengers arriving at that moment and commanding his return to Rome, he retraced his steps to the imperial city. Fifteen years later, when he had been elected Pope, he sent Augustine with forty monks and choristers to fulfill his early purpose. And most faithfully did they accomplish his desire. Ethelbert, the king, was converted, and on Whitsunday, 597, was baptized in this church of St. Martin, and from that hour Canterbury has been of first importance in the ecclesiastical and secular history of Great Britain; for this baptism, it is said, was the most important one, with the exception of Clovis, which the world had seen since that of Constantine.

In Canterbury Cathedral you have an epitome of English history. The political and religious struggles of a thousand years are graven on her walls and commemorated by her tombs. Thomas Becket is a man indissolubly united with Canterbury. It was to his shrine here that the pilgrims of the twelfth century and long years after came. Even now once every year in July a pilgrimage to this place is made by devotees, and the strange sight of men and women praying their way around the sacred precincts and up the stairways is seen. Becket had a remarkable career. Early a favorite of the Archbishop of Canterbury, at his suggestion he was made Chancellor of England at thirty-seven, and at once acquired almost boundless authority. He was as "omnipotent as Wolsey after him," dressed magnificently, dispensed a lavish hospitality,

was sent on important foreign missions, and at forty-four was consecrated Archbishop of Canterbury.

Then began that world-famed struggle with the secular authorities which resulted in his death. Becket had a theory not unlike that held by many others then and since, that the church is the supreme administrator in this world, and that it holds the final word of authority for both worlds. And from the moment he became archbishop he attempted to establish this contention. It was at once evident that he was concerned not so much for the purity of the church as for its supremacy. He tried to appear the humble servant; daily thirteen mendicants were admitted to the archiepiscopal palace where their feet were washed with his own hands. Yet as constantly he asserted his secular authority and used his spiritual sword to enforce it. He refused to consult with the king, and a quarrel followed which was the talk of all Europe. When this had been going on for a number of years the king, angered beyond limit one day, happened to exclaim in the hearing of some of his nobles: "Is this varlet that I loaded with kindness, that came first to court me on a lame mule, to insult me and my children, and take my crown from me? What cowards have I about me, that no one will deliver me from this low-born priest!" No more specific command was needed, this hint was enough, and four knights immediately left France where the king then was, by different routes, to meet at the castle of Saltwood, thirteen miles from Canterbury.

On Christmas day Becket preached in the Cathedral from the text, "Peace to men of good will." And at the close he spoke of his own probable martyrdom, and the people broke into sobs. Then his voice and manner changed. He cursed his enemies, calling them by name, and as he uttered each fierce imprecation he extinguished a light and dashed down a candle. Three days passed. The knights had arrived at the castle, and on the following day they rode along the old Roman road to Canterbury, entered the town by the west gate, going at once to the Archbishop's palace. Becket had dined and was with some friends in an inner room, waiting in the declining light of the winter afternoon till the bell should ring for vespers. The knights were admitted, but the Archbishop, sitting on a bed, neither spoke nor looked at them. For a moment there was silence, then one of the knights declared that they came bringing the commands of the king. There were fierce words, accusations and counter charges of treachery. The Archbishop hurled his anathemas at them; they commanded the attendants that he should not be permitted to escape, then left. Almost at the same moment from the Cathedral tower the vesper bell began to sound. Friends urged the Archbishop to fly, but Becket never showed to better advantage than in moments of personal danger. He entered the church, but the knights, having buckled on their swords, had found their way there before him. Seeing them approaching the clergy deserted their leader and hid themselves behind pillars, in the crypt, or behind tombs. From the middle of the transept where Becket was standing rose a single

pillar, behind which were steps leading to the choir. Just as he was ascending these steps the knights drew near. One of them seized him. "Touch me not, thou abominable wretch!" he cried, as he struggled to release himself. A sword flashed. The one friend who had remained true to him raised his own arm and caught the blow. The arm fell broken, and the sword, with its remaining force, wounded the Archbishop in the forehead. "I am prepared to die for Christ and for His church," he said, in a low voice. Another blow, another, many of them, and then the knights depart; and as they leave, a terrifying storm of thunder and rain bursts above the town, and densest darkness falls as if to hide the foul deed.

The people in the town hear of the murder and flock to the Cathedral. They dip their handkerchiefs in his blood, and wonderful cures are worked, they declare. The blind are given sight, the sick are made well, the dead are raised. Multitudes flock to Canterbury. The shrine is crowded with jewels. The stone floor is worn by the knees of pilgrims. Some years later Henry, broken with remorse and thoroughly penitent, stops at Canterbury. He puts on a hair shirt, over which a coarse pilgrim's cloak is thrown, and in this costume, with bare and bleeding feet, the King of England walks through the streets of the Cathedral. Pausing at the spot where the Archbishop had fallen, he kisses the stone, and, bursting into tears, acknowledges his guilt. He leaves rich silks and wedges of gold at the tomb; to the monks he gives lands. But even this is not enough. He throws off his cloak, kneels again, and puts his head upon the tomb. Each bishop and abbot strikes him five times with a whip, each one of the eighty monks strikes him thrice. Europe has seldom beheld such a scene. It has made Canterbury a unique place. For seven centuries the echoes of the murder of Becket have been heard. The reaction which followed the impious deed did more than any other influence to establish sacerdotal independence and authority. The leaders of the Oxford movement in these last years have made liberal and politic use of the incident to establish some of their contentions. The Catholic party in the Church of England today seeks to restore the worship of Becket, and now nineteenth-century devotees flock to his despoiled shrine in the vain hope of sharing in some unusual grace; and other pilgrims to Canterbury prefer to linger at another tomb here, that of Edward the Black Prince, in his day the first gentleman and the first captain of England, the hero of three great battles, and find inspiration to more resolute endeavor in those memorable words uttered by him at the battle of Cressy, when he was but sixteen years of age, as he first caught sight of the enemy: "God is my help, I must fight them as best I can."

New York City.

"I am resolved what to do." That is a thought for the New Year, especially. "Good resolutions" are good when they go. Every noble achievement in history up to date has been the result of a good resolution somewhere. Now is the time for the sinner to say: "I am resolved what to do. I will make the great resolve. I will be a

Christian." Now is the time for the saint to say: "I am resolved what to do. I will be a better Christian than ever I have been before." Now is the time for the religious worker to exclaim: "I am resolved what to do. I will strengthen my stakes, and lengthen my cords, and extend the sweep of my beneficent activity on every hand." The Almighty has richer rewards for the soul that will resolve. To him that willeth to do good, and does it, to him is infinite blessing. — *N. Y. Observer.*

THE PHILIPPINE EDUCATIONAL PROBLEM

REV. J. L. McLAUGHLIN.

Presiding Elder Philippine Islands District, Malaysian Mission.

IN the uplifting of these peoples there is no doubt that education must play a prominent part. To begin with, they are not a people of no education. At their worst the friars have done much for their subjects. Each village had its school, and in it the pupils were taught to read and to write, the catechism and obedience, or rather subjection. A small fee was necessary for admission, and some at least of the teachers and scholars attained a fair degree of proficiency. Yet in vitalizing power, that which could elevate and uplift the race, the system was wholly lacking; and without this power any system must fail.

Our Government has honestly and earnestly taken up this problem, and is undertaking to establish a system of education that will meet all requirements. The man who has been placed at the head of this department is one of America's giants, and with abundant means at his disposal it seems that success is assured.

But it is not all smooth sailing, and we instinctively feel that the Government is not accomplishing all that it is aiming at. A man may be taught to read and to write, to his harm and detriment. It takes more than a knowledge of arithmetic and grammar to make a man; and in the ultra determination of our Government to provide for liberty, we cannot but feel that it may stumble upon a dangerous rock, for many are already visible in the course:

1. The change from religious to secular teaching is too decided. The Filipino knew the priest as his teacher, and, in his mind, what learning he could acquire was as sacred as his religion. The determination to "avoid all religious questions" is driving multitudes away from the old Catholic faith. They are learning that religion and enlightenment are two different things, and since the Government is making such elaborate plans for enlightenment by establishing schools, while the agents in educational work largely ignore religious traditions, it is not to be marveled at that the pupils are forsaking the faith also. Religious teaching has constituted the intellectual attainments of these peoples, and they have been intensely religious. Now for their conquerors and teachers to ignore these traditions, despise their faith, turn their feast days and Sundays into days of rioting and sport—is it any wonder that multitudes have already been spiritually shipwrecked, and are now adrift on the sea of infidelity? None whatever. And already the cry goes up that the Protestant missionary should not be allowed here; that he is sowing discord, proselyting, etc. The fact is, the ultra liberalism of this school movement is the entering wedge. Rome cannot cope with it, and unless Protestantism can master the problem and adjust a religion of conscience and free thought to the free school idea, the first

graduates will be largely a society of infidels, free-thinkers and anarchists.

2. The average Filipino looks upon free things as being cheap. He has been used to pay something for his education, and it is a grave question whether he is ready for a free school or not. There can be no doubt as to the efficacy of free schools, but radical changes oftentimes pave the way for revolution, and while the Americans have as yet left some of Spain's oppressive laws unchanged and enforce them with a rigor before unknown, this move is looked upon by many as a mere sugar-plum to curry favor.

3. Most important of all, the danger lies in the kind and quality of teachers in the schools. Let us appreciate the tremendous task that lies before our superintendent in the selection and placing of teachers; we know that nothing short of infinite wisdom could avoid securing some unworthy teachers. We believe that where soldiers have been detailed for that service, they have been fairly adapted for the work. The commanding officer knows his men, and sends the man who has it in his heart to do his dusky-skinned pupils naught but good. There can be no doubt that many of the professional teachers are attracted hither by love of adventure and travel. The flattering wages and tempting offers of the Government have brought a large number of applications, and we all know how easily recommendations may be secured, so the selection of an efficient corps is indeed a difficult problem. A short time ago, in an interview with one such teacher, she declared that she was having a "lovely time" here in Manila; that she spent her Saturdays on excursion trips, and had a standing engagement for a dance every Sunday night; that she just hated the natives, from greatest to least—that they were all a race of cutthroats; but that she saw one sight that had "pleased" her, in spite of her being "tender-hearted," and that was a few days previous when she had seen 573 prisoners marched from the native prison and temporarily placed in nipa shacks, where, the guard had informed her, it was hoped they would attempt to burn their quarters or escape, when the guards would shoot them down. Not all teachers are like this one, thank God! But she is one; and my ears tingled and my blood boiled as I listened to her heartless remarks—living in the mad whirl of fast society, and merely teaching to draw her pay. Spain paid the penalty of placing officers in positions here who abused their privileges. Surely we ought to avoid that blunder. It is a crime against humanity for any woman to undertake to instruct two hundred children and one hundred men, all of whom she hates. How long will it take her pupils to reciprocate? Not long. Order may be maintained for a day. But these Orientals foster revenge for years, and one such teacher will send forth hundreds of bitter enemies who will bide their time till the bolo or knife pays off the score.

Such are some of the problems. Mere education, cold and unfeeling, will no more conquer these peoples than will the krag. Love alone can win. Let that love be shown in the public school, the mission, the government office and cuartel; and not until it is, will our influence upon these peoples be such as will cause them to appropriate the best that is in us and ignore the worst. Surely if there ever was a time and place where sterling strength of character was the burning need, that time is now and that place is here in the public schools of these islands. Generations yet unborn will bless the work of these pioneers, or the Government will be compelled to pour out the blood of its soldiers, for years to come, in order to hold in check the tide of evil passions started by selfish and godless persons in this great movement.

Manila, P. I.

THE FAMILY

THE CHEERFUL MAN'S SERMON

EBEN E. REXFORD.

It's easy to smile and be cheerful

When everything's pleasant and fair;
We never complain of life's hardships
When there are no burdens to bear.
But as soon as the blue skies cloud over,
And the way that was smooth has grown rough,

We forget the blithe songs we were singing,
And our faces are doleful enough.

But some can be cheerful when shadows
Are thick round the pathways they tread;
They sing in their happiest measures
With a faith in blue skies overhead;
They face, with a smile that's like sunshine,

The trials that come in their way,
And they always find much to be glad for
In the loneliest, dreariest day.

Thank God for the man who is cheerful
In spite of life's trouble, I say,
Who sings of a brighter tomorrow
Because of the clouds of today.
His life is a beautiful sermon,
And this is its lesson to me—
Meet trials with smiles, and they vanish;
Face cares with a song, and they flee.

Shiocton, Wis.

Thoughts for the Thoughtful

"There was never a leaf on bush or tree,
The bare boughs rattled shudderingly;
The river was dumb and could not speak,
For the weaver Winter its shroud had spun:
A single crow on the treetop bleak
From his shining feathers shed off the cold sun;
Again it was morning, but shrunk and cold,
As if her veins were sapless and old.
And she rose up decrepitly
For a last dim look at the earth and sea."

The deeper the furrow, the harder the plow drives. But when things go hard they generally go deep, and that is the use of hard things. — James Buckham.

The best thing we can do — infinitely the best; indeed, the only thing, that men may receive the truth — is to be ourselves true. Beyond all doing of good is the being good; for he that is good not only does good things, but all that he does is good. — George Macdonald.

Difficulties are absolutely nothing to the man who knows that he is on the mission on which God has sent him. They are only opportunities for him to show His power; problems to manifest His skill in their solution; thunder-clouds on which to paint the frescoes of His unrealized tenderness. — Rev. F. B. Meyer.

Earth is a race-course, not a goal. Instead of mansions she pitches tents. Her nearest approach to a permanent abode is the grave.

Oh, what is earth, that we should build
Our houses here, and seek concealed
Poor treasures, and add field to field,
And heap to heap and store to store,—
Still grasping and still seeking more,
While step by step Death nears the door?

— Christina Rossetti.

Death can never interrupt a faithful Christian life. When we feel the touch upon our shoulder, and hear the word whispered in

our ear, we may be at our work or on a journey, walking the street or asleep in our beds, praying at church or fishing in the country. What difference does it make? We are trying to please our God in what is our business just then. Sacred places and times have no superior advantage for the dying. Sacredness is in the motive of the heart that would do everything as under the Lord, dying along with the rest. As heaven is still the glad doing of God's will, where is there any interruption? — S. S. Times.

When one is climbing a mountain, and a sudden fog descends, it may not be possible to continue the ascent, but it is at least possible to hold one's position, and not go downward or fall over dangerous cliffs. Many a man on the verge of a worthy and enduring success has blighted his life hopelessly by wrecking his future in a passing mood of depression. There is but one safe rule, and that is, always to hold ourselves spiritually at the highest valuation, and to refuse to be cheapened by disasters, misfortunes, or apparent failures; to believe with Browning that "the worst turns the best to the brave," and to hold one's self something better than the creature of circumstances, fortunate or unfortunate. The man and woman who set their faces toward an ultimate aim which is worthy of themselves can afford to disregard the rising and falling of tides, cross-currents, or even the most appalling tempests. — Lyman Abbott, D. D.

God has been wrestling with you patiently and lovingly for many years. He has sought by the prosperity and happiness that He has sent you to make you conscious of His tender love and care, and to draw you to Him by the cords of gratitude. And when you failed to perceive Him in the daylight, He has met you in the darkness. He has thrown His strong arm around you, and still you have not known Him. He has wounded you — He has had to wound you — because you struggled against Him. Can you not now see that it is He? And is it not idle to resist Him? Oh, if men only knew that God is not their enemy, but their best friend! If instead of holding Him off or trying to break away from His embrace, they would cling to Him, as Jacob did, exclaiming, "I will not let Thee go, except Thou bless me!" As soon as that prayer is offered the blessing comes and the morning breaks. There would have been no need of the long struggle if the soul had only yielded sooner to Him whose one supreme desire is to bless and save it. — Edward B. Coe, D. D., in "Life Indeed."

Not long ago we made the acquaintance of a young girl who is nearsighted. Until she was nearly ten years of age neither she nor her parents realized her lack. But finding that she had difficulty in studying at school they took her to an oculist who furnished her with suitable glasses. When she put them on and looked about she exclaimed: "Why, mamma, I can see the grass, that it has separate blades, and the trees, that they have separate leaves. I could never see so before, for they always appeared like one mass of green." We know the secret. She could see more and she could see better simply because her capacity for seeing was enlarged. Just so it is with religion in the soul; it enlarges its capacity. Before, the eyes of the understanding were darkened, and there was blindness in the heart. Now, the whole being is brought "out of darkness into God's marvelous light." . . . In innumerable ways the Christian has the advantage over one who is not a Christian. His field of

vision is wider and more far-reaching, because it takes in things spiritual and therefore eternal. His cup of bliss is not only fuller, but it holds more. While others may have real earthly joys Christ's follower has these and the joys of the Christian added. Not only can he say, "My cup runneth over," but he can add, "My heart hast Thou enlarged." While the pint cup may be full, the quart cup holds more. — GERARD B. F. HALLOCK, D. D., in "Upward Steps."

Bearing a burden gracefully is no sign that the burden is unfelt. It rather signifies that the bearer has been schooled by experience to his task. The first biting sorrow that comes to the Christian brings with it a train of trials which intensify his suffering. The world forgets him, he finds no real sympathy where he hopes to get it, he is chafed by the loneliness. But in time he comes to learn that this is to be expected, with the world as it is. His next sorrow finds him none the less truly grieved-stricken, but he has learned that there is an art of bearing up and being brave. He knows already that he must not expect to roll his whole burden off on a world absorbed in its own self. His burden rests more gracefully on him. He shows the result of a hard course of training. But now the world owes him a new duty. It is to refrain from charging him with insensibility and an easy escape from grief. He who smiles through his tears has learned what true joy is, and he who steps lightly under a heavy burden has performed the duty of acquiring a new and Christlike strength. — PATTERSON DU BOIS, in "Chat-wood."

Step by step, feeling Thee close beside me,
Although unseen;
Through thorns, through flowers, whether the
tempest hide Thee
Or heavens serene;
Assured Thy faithfulness cannot betray,
Thy love decay.

Let me keep on, abiding and unfearing
Thy will always;
Through a long century's ripening fruition,
Or a short day's;
Thou canst not come too soon, and I can wait
If Thou come late.

— Susan Coolidge.

HOW ALTA PUT PRIDE IN HER POCKET

ADA MELVILLE SHAW.

ALTA NEWCOMBE was proud. It was pride that made her go into debt when her father died, so that his funeral might be "as good as the best." It was pride that made her send her little crippled brother to live with an aunt. If Alta would have consented to stay at home, she might have supported Teddie and herself quite comfortably. But she was too proud to let the neighbors see her "come-down," for there had been a day when no one in the Newcombe home worked but father. Poor father! Perhaps if some of the others had worked he would not have tired out so soon. However, bit by bit, the home-nest was broken into, and one gray autumn day Alta turned the key in the door of the cottage and handed it to a neighbor-friend, good old Mrs. Peters.

"You'll come back, Alty, mark my words. 'Taint every one's got a tight little home like that and a brother, to leave behind. Have you got a good job in the city, child? Well! well! I wish you'd put your pride in your pocket and

stay home. But you'll come back, Alty! Home's best—'East, west, hame's best,' you know. Good-bye, Alty! Good luck to ye!"

It was harder parting from Teddie.

"Oh, Alty! Can't you take me with you? I don't eat much. I can sleep in any little corner, you know. And I'll be just as good! Aunt Tildy isn't nice like you, and she just *hates* my crutches. Please, Alty!"

Alta choked.

"No, Teddie boy, no. But I'll write often. By and by when I get rich, you shall come. Aunt Tildy won't mind the crutches when she gets used to them. They get rich *quick* in the cities. Good-bye, dear! It won't be long."

She put away the boy's thin, clinging fingers and hurried to the train. For the first time in her life Alta Newcombe felt just a little bit ashamed of her vaunted "family pride."

In all the great city whither she had gone to get rich, no one knew of that family pride—or cared. Alta was less than an atom in the human maelstrom. Its mad whirl made her dizzy and ill. She did not get rich. The weeks came and the weeks went. She stood behind the counter and hated the people who asked her so many needless questions. She ate her greasy meals in the cheap boarding-house and hated everything about her. She lay down at night and cried on her comfortless pillow, and hated her pride and her weakness. The weeks hurried into months. The months were stretching out into the third quarter of the year since she left home, and the calendar told her spring had come. The doctor told her something else—for she had to take her few hoarded bits of silver and ask him why she was so dizzy and tired every morning, why she was so thin, why she could not choke down ham and eggs on a warm May morning, why she cried so easily, why she wished she could die.

Little by little the bluff doctor found out the true state of the case.

"Tut! Tut! Die? Guess *not*. Put your pride in your pocket, child. Go home and find some honest work away from this city. The city isn't meant for frail girls. You're homesick—that's all. Go home and love Teddie. Take in washing. Spread the sheets out on the grass—think of it, child, on the *grass*!—and get hungry until you could eat a carrot. . . . Put up your money. I can't charge folks for being homesick. Got enough to get home? No? Well, here—I've got a girl about your age in that Country you're not going to yet awhile. I can't spend my dollars on her. They don't need dollars Up There. Take this, and hurry away to that cottage and make Teddie happy. Put your pride in your pocket, child! Good-bye. God bless you!"

As Alta's nervous fingers closed over the generous gift she shed the first happy tears since her father had died.

Mrs. Peters had the cottage all ready. Teddie stood on the steps sending his heart down the long, shady country road to meet the slow omnibus. It came at last. Alta's heart smote her when she saw how thin the boy had grown, and there had never been a sweeter sound in

her ears than the tap-tap of the crutches, as he hurried to meet her. There were no words spoken. Tears and smiles had possession.

"Well, well, Alty! You're a sight for sore eyes. For mercy's sake, what *is* the matter? You're thin's a sprat," said Mrs. Peters anxiously, bustling about with plates of lettuce and cheese and fruit and home-made bread and cream. Alta began to feel hungry.

"Set up, now, set up. I guess you'll find everything all right. Teddie gathered the greens. First time he's had energy enough to move since you went away. Ask a blessing? Sure!" The good woman reverently bowed her head.

"For these mercies we thank Thee, Father! Give us grateful hearts. Amen."

To her own heart Alta whispered, "East, west, hame's best," while Teddie reached out his thin fingers, thinner than ever, and rapturously pinched a fold of her dress.

They sat long in the door-yard that night telling each other the story of the nine hard months, this brother and sister who had no wealth save the "family pride."

"We'll never be parted again," said Alta, taking away the crutches and gathering the slight form in her arms. "We may be poor, Teddie, but we'll not be proud any more—not wrong proud. Do you know what I'm going to do, Teddie boy? I'm going to take in fine washing. Real fine, you know. Pretty lace, dear little babies' soft flannels, lovely curtains, soft pieces of silk—all the things that washerwomen spoil with their big hands. I'm going to put my pride in my pocket."

"In dollars?"

"Why, yes. I hadn't thought of that. I'll be proud. So proud I'll do what's right and earn big, shining, honest dollars. I'll put them in *your* pocket, Teddie boy—all my pride in your pocket! What a lovely plan!"

The sweet summer was fast turning to grave, stately autumn when a traveler climbed out of the clumsy omnibus and walked up the path to the cottage. Soft, snowy pieces of linen flapped against his cheeks from the lines stretched across the door-yard, and he smiled as he dodged them.

"Miss Alta Newcombe? Remember me?"

Alta did not remember just at first. Then as she looked more closely at the good face, her own lighted up, and she laughed in happy memory, stretching out eager hands of welcome.

"I guess I *do* remember! It's my doctor. Oh, *do* come in!"

"Guess you don't need me, Miss Alta, by the token of those roses and plump arms. Put your pride in your pocket, child, didn't you?"

Alta nodded joyously. "My pocket was always empty until I did. Now there's enough in it to go around."

The doctor laughed with enjoyment.

"Well, Miss Alta, I've come on business, and I've only got an hour between trains, so here goes."

It was the most delightful business in the world. The doctor wanted his mother to have a taste of country air and live in a quiet home where she could have the privilege of her advancing years to take daytime naps, retire early, and be as lei-

surely, if she would, as a busy life of sixty years deserved. If Alta could put away her "tubs and things" for a few months, she would lose nothing and might gain a mother. So said the doctor, for he knew how the gentle, white-haired saint "mothered" every lonely chick and child who fluttered near her protecting wing.

The doctor went on his way smiling and chuckling to himself. "Best prescription I ever gave," he said. "Mother's homesick for just such an armful as that boy and his sister will make. Ah, little girl, Up There where no one gets homesick, I wonder if you know all about these things?"

As the omnibus vanished at the bend of the road, Alta hugged Teddie boy, saying with a catch in her throat; "What an awful lot of pride I had, Ted, and how it *does* fill our pockets! But, O Teddie boy, best of all, we'll have a real, live *mother* in the house, and 'East, west, hame's best!'"

Chicago, Ill.

STEPS UPWARD

Take the guide's strong hand, and go!
If his name be Sorrow,
Do not fear to climb with him
To a clearer morrow.
He can take thee where the night
Passes to divinest light.

Pain holds out a hand to thee,
Take it, never shrinking;
Lift thy feet and rise with him
Higher than thy thinking.
He who follows Pain's behest
Has at length most perfect rest.

It is God's hand all the time
Urging upward ever;
Oh, be brave through faith and trust,
Rising by endeavor.
Are the steps dark? Yet go on,
Every step is victory won.

God has heard thy prayers. Be glad,
Thou art in His keeping.
Morning songs may sweetest be
After nights of weeping.
Sad one, thou shalt sing again
In the sunshine after rain.

Does the mist bewilder thee?
Climbing make thee weary?
Yet go forward braced by hope,
Confident and cheery.
To thy many guides is given
Power to lead thee up to heaven.

—MARIANNE FARNINGHAM, in *Christian World*.

Hour by Hour

"If you have a disagreeable duty to perform, do it as bravely and as faithfully as you can, but don't do it a dozen times over," said the gray-haired lady. Then, as the girls looked up at her, wonderingly, she added: "If some distasteful task awaits you at four o'clock, don't spoil ten, eleven, and all the good hours between by forecasting it—leave it in the hour where it belongs. Then, when you have met it and have done your best, don't let its echoes make discord of all the rest of the day; leave it still in the hour where it belonged."

"Do you say that is impossible? It is largely a matter of habit, and it is a habit well worth cultivating for the sake of peace and strength of mind. Have you an appointment with the dentist or surgeon? You gain nothing but added pain and loss of self-control by giving up the preceding hours to nervous dread. Have you an inter-

view with friend or acquaintance in which unpalatable truth must be told? Nothing will so unfit you to tell it calmly and with 'sweet reasonableness' as constant brooding and worrying over it beforehand. The best preparation for any duty is the faithful doing of the one just before it, but too many of our days have only one hour in them, and that the darkest one." — *Selected.*

After Many Years

SHE was poor and feeble and old, and the end of her journey was very near. Her last stopping place this side the unknown river was an Old Ladies' Home. Here she waited while, day by day, as memory and reason failed, earth loosened its hold upon her. She rarely remembered even the faces of friends; it seemed as if she had done with everything down here, and that when she took up her friendships again it would be in the beauty of another world.

But one day an acquaintance of her girlhood came in to see her. She, too, was aged and wrinkled, but her old friend knew her at once, and looked up with eager pleasure.

"It's 'Mandy!'" she cried. "Why, if 'tisn't Mandy!"

"Yes, it's me," 'Mandy' returned, delighted at the recognition. "I didn't know's you'd remember me."

"Of course I remember you, 'Mandy,'" the other replied positively.

They talked on for a long time, then 'Mandy' leaned forward earnestly. "Becky," she said, "be ye 'fraid to go?"

Becky glanced up, smiling. There was no haze over her memory then; only a simple wonder spoke in her voice.

"No," she replied calmly; "why should I be afraid to go through them golden gates?"

It was only a little while after that that she fell asleep. They looked up her record then, for nobody who knew her could remember when she had not belonged to the church, and they found that far back in her girlhood, in the early years of the century, she had confessed her simple faith.

It was beautiful to remember. One by one, as her need of them ended, earthly things had fallen away from her, but the faith, which was the only necessity for the mysterious journey, remained clear and shining to the last. Surely, "Though I walk through the valley of the shadow of death, I will fear no evil." — *Wellspring.*

ABOUT WOMEN

— Mlle. Chauvin, the first woman barrister in France, will shortly make her *début* before the fourth chamber of the civil court of the Seine.

— Miss Adeline M. Jenney, of Huron, S. D., has won the *Century Magazine* prize of \$250 for the best original story not exceeding 10,000 words. She is the daughter of Rev. E. W. Jenney, a Congregational minister, and late missionary to Turkey. She graduated from Oberlin in 1890. Her story is entitled, "An Old-World Wooing."

— Miss Ionia Ivan Roe, aged twenty-four years, daughter of C. C. Roe, a rich Buffalo man, recently took the government examination for a steamboat pilot's license and passed most creditably, says the *Baltimore Sun*. She is the first woman ever granted a pilot's license in Virginia. Miss Roe was born in Belding, Mich., in 1876, and for the last sixteen years has been accompanying her father in various yachting tours. Her papers show that she has seen sixteen years' service at the wheel, and has served on three vessels—the yachts

"Telephone," "Fast Mail," and "Mystery" — owned by her father.

— Madame Berosthorn, wife of the Austrian *chargé d'affaires* at Pekin, has been given the cross of the Legion of Honor for her heroic conduct and her assistance to the French during the siege of the legation. Only one other foreign woman has been thus decorated — Marie Schellenck, a Belgian woman who disguised herself as a man and joined Napoleon's army as a private soldier. She became a corporal, a sergeant, and then a lieutenant. She served seventeen years, went through twelve campaigns, and was eight times wounded. Napoleon decorated her personally in 1808.

— Mrs. Mary Hatch Willard, of New York city, has built herself up a business that commends itself to dainty cooks in large towns. When thrown on her own resources and looking for something to do, a friend, the wife of a physician, fell seriously ill, and could keep no food on her stomach. This assumed a serious condition, when Mrs. Willard sent her some delicacies, which worked like a charm and kept Mrs. Willard busy, while the illness lasted, in devising dishes to tempt a capricious appetite. The success was so pronounced that Mrs. Willard asked the physician if he would recommend her dishes to invalids. She soon built up a reputation and now has all that she can do.

— Mrs. Rosalie Mauff is one of the oldest and most prominent business women in Denver, Col., says the *Daily Times* of that city. Seventeen years ago Mrs. Mauff had one small hothouse heated by a stove. Today she is the sole owner of the largest greenhouses in the West. Her six greenhouses on Logan Avenue are mostly devoted to palms and ferns. The cut flowers are raised in Harman, where there are twelve large houses, and the only asparagus farmhouses in the West. Mrs. Mauff is a native of Germany, and a woman of rare business ability. She manages every detail of the business herself, from planting the seeds to decorating the churches.

BOYS AND GIRLS

THE BROWN BABIES' HAPPY NEW YEAR

NOBODY knows how long it had lain up there, on the tip-toppest shelf, in the dust. Then somebody had tumbled it down, and Virginia had found it. She gave it a little shake the first thing, to see if anything rattled round in the bottom. Not a thing!

"Not a single cent!" she said, disappointedly. "If there had been I was going to send it right straight to India to feed a little mite of a brown baby. I do want to send something so! Of course there's my gold dollar — but I couldn't send that. Folks don't send their gold things to heathen."

Virginia set the faded little missionary box on the table and stood looking at it wistfully. Supposing it was full — brim-up full of pennies! How many little hungry brown folks it would give suppers to! What a lot of little brown smiles it would make! Virginia's little red and white face grew grave and thoughtful. All the pitiful, pitiful things the missionary woman had said last Sunday came back to her, and made her throat ache again with that queer, choky ache.

"Little mites o' babies — that seems the wickedest," Virginia murmured softly. "To think o' mites o' babies being hungrier than never was! Why, s'posing 'twas Baby Bunting that was hungry — no, no, no, not Baby Bunting! He couldn't be!"

She ran away to the nursery as fast as

possible to see him. He insisted upon it that he was hungry, but he was dimpled and fat and rosy. Virginia prodded his little pudgy arms and legs to make sure. Oh, no, Baby Bunting was not shriveled and old and weak like those babies! No, no, no!

Virginia took the missionary box upstairs to bed with her and let it lie on the pillow that she didn't need for herself. She thought perhaps when she first waked up she might think of a way to fill it for the mites of brown babies. All Virginia's bright ideas came early in the morning.

"It's a mite box," she said, "and the hungry brown babies are mites, too. It belongs to them. If only I could fill it brim-up full for them!"

Sure enough, the bright idea flew in at Virginia's window on the first sunbeam of the morning, and, oddly enough, the golden light lay all around and over the little empty missionary box.

"Yes," Virginia said, sitting up straight in bed, "that's what I'll do! That's just!" Two little spots of red glowed in both her cheeks. She put out her hand and patted the little box gently. It would be so beautiful if the bright idea should succeed!

It was New Year's Day — that "went with" the bright idea. Outside Virginia's window a bevy of little winter birds were making New Year's resolutions at the tops of their voices. A fresh coat of white snow sweetened and purified the world for the baby year's reception.

"Mamma isn't going to 'celve calls this year — she'll put a basket out instead. And I'll put" — but Virginia clapped her hand over her mouth to keep the rest back. The little birds outside might hear, and little birds are always "telling" things! And this thing was a secret.

Everybody in Liberty received calls or *didn't* receive calls on New Year's Day. Those that *didn't* hung dainty baskets on their doorbells to receive the callers' cards. This year that was what Virginia's mother was going to do. The pretty little basket was waiting downstairs.

At half past ten the lively little suburb was tinkling with sleighbells and full of kid-gloved, silk-hatted gentlemen going their New Year's rounds. The ladies awaited them in the pretty parlors, behind the lace curtains. But at Virginia's home the little basket on the doorbell — that and something else — received the gentlemen's cards. And it was curious how long they paused out there on the doorsteps. It made Virginia's heart thump expectantly. Supposing — oh, *supposing!* Just once she stole out of the door to look, and that time she reached up a-tiptoe and dropped something shiny and golden into the open mouth of the little missionary box that hung just over the card-basket. When something jingled merrily, Virginia laughed for joy.

"It's found some friends in there," she cried, "so my shiny gold dollar won't be lonesome. My, but didn't it sound beautiful and jingly!"

One after another, all the afternoon, the "friends" of the little gold dollar dropped in upon it. One after another the callers stopped before the missionary box with queer, tender smiles on their faces. It told its own story so plainly. Virginia had pasted a little newspaper picture of a row of starving little brown babies on the front of it, and added an appeal of her own in her painful, careful writing. "This is a mite-box for the little mites o' hungry babies in India," she had written crookedly. "S'posing they were *your* babies — just s'posing."

That New Year's night the little mite-box was heavy and "brim-up" full. Virginia took it to bed with her, and dreamed all night of the mites o' babies grown round and dimpled like Baby Bunting. — ANNIE H. DONNELL, in *Children's Missionary Friend*.

OUR BOOK TABLE

Life and Letters of Thomas Henry Huxley.
By his Son, Leonard Huxley. Two Vols. D. Appleton & Co.: New York. Price, \$5.

In these two ample volumes of over a thousand pages the great Agnostic lives again, for the work is admirably done and will constitute a precious boon to those who adore his memory and wish to perpetuate his influence. The Christian, however, cannot read the story of this life without much pain and pity. All "ideas of the supernatural" he dubs "superstitions" — that is his favorite word for them; he calls them "the gross and stupid superstitions of orthodoxy." A certain miracle which he considers "one of the best attested," he characterizes as "that preposterous and immoral story." He regarded Christianity as chief among the various humbugs and lies and shams which he felt it to be the main object of his life to smite and smash. He did his best to leave nothing of it, for he was a good hater, saying himself, "I love my friends and hate my enemies;" but it has survived, we believe, so far, and gives every evidence of being in a very thrifty condition.

One can but pity Huxley, for he was unquestionably a very honest man, with a passion for veracity, and desirous, apparently, to find the truth. Yet he made a miserable and conspicuous failure of it so far as religious truth is concerned. "There is no evidence," he says, "of the existence of such a being as the God of the theologians." He found no proof that any God existed; he calls Him "the unknown and the unknowable." He admitted in a letter to Charles Kingsley that the Christian world was justified in calling him atheist and infidel. "I cannot see," he writes, "any shadow or tittle of evidence that the great unknown underlying the phenomena of the universe stands to us in the relation of a father, loves and cares for us, as Christianity asserts." He found, also, "no scintilla of evidence for the immortality of the soul or a future state of rewards and punishments." To him, as to his intimate friend, Wm. Kingdon Clifford, "the Great Companion was dead," "heaven was empty, earth soulless." Death was to him "an endless sleep;" the expression was graven on his tombstone by his special direction.

Is not all this most pitiful? He had a great intellect. He seems to have been honest. There are indications that he would have been glad to see things differently if he could, that he envied those who were able to. He could see nothing in Christianity but a lie to be fought fiercely and savagely on all occasions. Materialism or pantheism, he tells Kingsley, seemed to him preferable hypotheses to theism, but he held it absurd to imagine "that we know anything about either spirit or matter." He did what he believed was right. "Error," he thought, "ought to be extirpated by all legitimate means, not assisted because it is conscientiously held." No error was to his mind quite so mischievous as the Christian religion. Hence he did his best to extirpate it. That men still believe in God and the future life and find in the teachings of Jesus an inexpressible comfort in sorrow, as well as a chart for the voyage of life, is in spite of Huxley. Admiration for some of his estimable and lovable qualities must not blind us to the terrible results which would follow to the world from the wide extension of his horrible negations.

Happily there are eminent scientists, who are also Christians, whose minds did not get so perverse a twist in early life as Huxley's must have done. "Kicked into the world," he says, "a boy without guide or training, or worse than none, I confess to my shame that few men have drunk deeper

of all kinds of sin than I." There are scientists who can appreciate that the heart has its claims as well as the head, that the intuitions have rights, and that there are things which, though they cannot be mathematically demonstrated or put on the point of a scalpel, yet have valid evidence that they exist. Poor Huxley! He was great "in spots," as some men are good, but his development was one-sided.

The Return to Christ. By A. H. Bradford, D. D. Dodd, Mead & Co.: New York. Price, 75 cents.

Dr. Bradford puts together here four admirable essays treating of the return to Christ in theology, in ethical and spiritual ideals, in social ideals, and in ideals of the kingdom of God. He shows that the years now passing over us have brought a very momentous change in the process of thought prevailing in the various departments above mentioned; that the old ideals which early in the history of Christianity replaced those of the New Testament are fast giving way before a deeper study of the Word; and that we are really getting back to the primitive ways of looking at things, casting off the fetters of traditionalism and medievalism, and apprehending truth in the simplicity in which Jesus placed it before the people. For example, in theology we are not so much exercised concerning creeds and church fathers, and recondite speculations about fathomless mysteries as we used to be. Instead of the systematic theologian we have the Biblical theologian, and he is disposed to ask only one question: "What did this Book mean when it was written?" The conception of God as Father rather than as Sovereign is now emphasized; more is said about the divine immanence than the transcendence. We are not so much concerned with the "standards" at present as we are with the Four Gospels. And surely this is an improvement. The author on his final page sums up his little volume thus: "This return to Christ is evident in the more humane and generous theological utterances both of the schools and of the pulpits; in the simpler but loftier ethical and spiritual ideals which are commanding the allegiance of teachers and people; in the swiftly changing social conditions whereby the Sermon on the Mount is becoming the widely accepted political economy; and in the exaltation of the kingdom of God to its true place as that for which Jesus lived and died. For the advancement of this kingdom the church exists; and its glorious consummation is the final goal of human history."

The Lights and Shadows of Itinerant Life: An Autobiography of Rev. Simon Peter Richardson, D. D., of the North Georgia Conference. With an Introduction by Rev. John B. Robins, D. D. Barbee & Smith: Nashville, Tenn.

This is an interesting and inspiring account of an eventful and unique life. Dr. Richardson was for sixty years one of the most marked, useful, and best beloved men in the Methodist Episcopal Church, South. Dr. Robins, in his Introduction, indicates the significance and loveliness of the life here portrayed in the following well-chosen sentences: "In many respects Dr. Richardson was the most marvelous man of his generation. His disposition, his mental aptitudes, his studies, all had a tendency to set him apart from other men. Every act, thought, word, bore the impress of his unique personality. It was his act that was done, his thought that was uttered, and his word that was spoken. He borrowed nothing, called no man his master, and served only Christ and his fellow-men. He was outspoken in his utterances, courageous in his statements, and charitable in his opinions. He was true enough to Christ to mean what he said and to say what he meant. He was brave enough to think for himself, and to speak what he thought. He was broad

enough in his notions of life and religion to be charitable even in the presence of narrowness and stupidity."

The Hidden Servants. By Francesca Alexander. Little, Brown & Co.: Boston. Price, \$1.50.

Seventeen years ago Miss Alexander's delightful "Story of Ida" won the commendation of Cardinal Manning, to whom Mr. Ruskin, her friend and admirer, sent a copy of the work. The present volume is worthy of high praise, for it gives to its readers what they can never secure for themselves — stories or traditions derived from curious old Italian books read by her in childhood, or told to her by friendly peasants whose confidence she won. These she threw into rhyme at odd times for the amusement of children, never dreaming that the spiritual lessons they contained would make them precious to older minds. Miss Alexander is an artist, and has spent her life in Italy. Her home in Florence is a literary centre. Whoever would breathe Italian air, or taste its rarest literary springs, should read after her.

Attwood's Pictures: An Artist's History of the Last Ten Years of the Nineteenth Century. Life Publishing Company: New York.

Mr. Attwood's first pictures appeared in the *Harvard Lampoon* during his undergraduate career. When *Life* was started, his delineations became at once a feature in that periodical, and he was on its staff of illustrators until his death in April last. This collection is not only a memorial, but also a valuable satirical history, from a caricaturist's standpoint, of the political

Mellin's Food

IN the matter of food, the adult person having obtained his growth only requires to repair the waste and maintain the bodily heat; but the little one not only has this to do, but must also provide for an enormously rapid growth and development in addition. This cannot be done on an unsuitable diet. The infant *must* have a suitable diet.

Mellin's Food and milk is a suitable diet; approved and used by the medical profession all over the world, Mellin's Food has become the principal diet of thousands of infants. Mellin's Food and milk is a diet which contains sufficient necessary nutritive elements in the proper form and in the right proportion.

Lately there has been talk about preparing cow's milk for babies by the doctors, and articles are being written by the hundred describing methods of fixing and preparing it; experience tells me, however, that Mellin's Food, prepared as directed on the bottles, to suit the age of the child, is good enough to raise a family of seven and lose none of them.

Dr. E. J. KEMPF
Jasper, Ind.

I use Mellin's Food for my baby and recommend it to all mothers whose babies do not seem to thrive on nature's food. I have tried various artificial foods with my babies and can freely say nothing compares with Mellin's Food. My little girl, now eight months old, seemed to stop growing at about four months old, lost flesh, became pale. Our physician said she needed more nourishment, and we then began the use of Mellin's Food, and the improvement in baby was wonderful. She now is the picture of health and a very flattering advertisement for Mellin's Food. She has never been sick or had to take any medicine since I began giving her the Food.

Mrs. F. D. MARTIN
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James M. Eads. By Louis How. Houghton, Mifflin & Company: Boston. Price, 75 cents.

This is Number 2 in the "Riverside Biographical Series," and a very interesting and suggestive volume it is. There is only one James B. Eads. Genius in construction though he was, he believed in the efficacy of hard work. The part which he played in the Civil War in constructing the new "gunboats," and later in the "bridge" over the Mississippi, in the "jetties" and the ship railway, is a story which the reader follows eagerly to the end.

Benjamin Franklin. By Paul Elmer More. Houghton, Mifflin & Company: Boston. Price, 75 cents.

Of course Franklin should have a place in this "Riverside Biographical Series," and one might express surprise that he did not appear earlier! Who will ever lose interest in this wonderful American, not yet understood by the many? The story of his early days in Boston, his beginning in Philadelphia, his religious beliefs, his missions to England, and his membership in Congress, is of unusual interest. Franklin grows larger in dimensions the more critically he is studied.

Esther in Maine. By Flora Longfellow Turknott. Jennings & Fye: Cincinnati. Eaton & Maine: New York. Price, 90 cents, postpaid.

As the author of this attractive little book was born in Maine, and has spent most of her summers there since, she is perfectly familiar with the rocky shores, rugged cliffs, shallow trout streams, and narrow, wooded roads which she so delightfully describes in the course of this story. Esther goes to Maine for a long summer at her grandfather's, and finds ten cousins there; and the children have a jolly time playing in the large barn, fishing and picnicking.

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Esther is the favorite cousin, gentle and sweet-natured, and, as her grandmother says, "lives in the palace of truth." The others are real children, interesting and wholesome. The grown people do not take up much room in the book, but are as individual as the children, from Aunt Patience, who tried to make a little machine of a restless, lively child, to Esther's beautiful, gentle mother. The atmosphere of the book is wholesome, and although "to the making of books there is no end," there will always be a welcome for stories for children by this author if they are as attractive as this.

The Way of the World and Other Ways. By Katherine E. Conway. Pilot Publishing Co.: Boston. Price, \$1.

In this new book the author tells a story of what happens often in our midst — a life nearly wrecked by gossip. Esther Ward is a struggling young artist, hampered by a scapegrace brother whom she helps again and again, only to be deceived by him. She is taken into a woman's club, the "Daughters of St. Paula," and into the most exclusive set of that club, and then her trials begin. She is singularly reserved about herself and her affairs, and tells no one of her engagement to Arthur Esmond. Gossip connects her name with that of Bertram Coleman, and when he marries some one else the frivolous gossip and wicked insinuations of a woman of the world put all her friends in a state of doubt and uncertainty concerning her. Ordinary happenings are misinterpreted, and the tissue of lies finally reaches the ears of her lover, who believes that there must be some basis for so much talk, and leaves her. The tangled threads are finally straightened out and the lovers reunited when Esther lay nearly at death's door. The book is forcibly written, and the character of Esther, so strong and self-contained, yet tender and womanly, touches the heart. It will do good if it teaches only one person the sin of idle gossip.

Fighting for the Empire. By James Otis Dana Estes & Co.: Boston. Price, \$1.50.

Many a boy who picks up this book expecting from the author's name to find it a rattling good war story, will be disappointed; but it will repay him to read it, although the history in it is not sugar-coated, nor is it written especially for boys. The introduction gives in a few words the causes that led up to the war in South Africa. The ensuing chapters give an account of the war up to the present time in the form of newspaper bulletins, official reports, and extracts from private letters. In one chapter the armored train and its capture is vividly described, and the uselessness of such a contrivance in a country not perfectly flat well shown up. There are many quotations from the reports of Winston Churchill, who was captured with this train, Julian Ralph, and the late Mr. Stevens. The book closes with Lord Roberts' formal announcement of the annexation of the Transvaal to the British Empire, making it possible to treat the Boers as traitors rather than belligerents.

Magazines

— An informational and very entertaining contribution is that in the January *Century* from the pen of E. V. Smalley on "The United States Patent Office." The artist who illustrates the article catches very accurately the face of that peculiar character, the "inventor," which the writer describes. "Running the Canyons of the Rio Grande," by Robert T. Hill, fully illustrated, is a very attractive paper. There are excellent articles by Jacob Riis, Carroll D. Wright, Walter Besant, and several

short stories. It is a fine number. (Century Co.: New York.)

— Next to a visit to "Modern Athens" is the perusal of the very finely written and illustrated contribution which appears in *Scribner's* for January. There are several excellent short stories. The third installment of Henry Norman's "Russia of To-day" is devoted to "The Caucasus." "A Comparison of Armies in China" is very creditable to the American contingent. "The Fight against Advertising Disfigurement" shows that this reform is taking substantial root. (Charles Scribner's Sons: New York.)

— The leading contributions in the *Missionary Review of the World*, for January, are: "The Outlook for the New Century;" "The Persecution of the Chinese Christians;" "New Mission Problems in China;" "In the Land of Saddle-Bags;" "Cyrus Hamlin as I Knew Him;" "Paul, the Apostle of Banza Manteke." (Funk & Wagnalls Company: New York.)

— The *Methodist Magazine and Review* for January begins the new century with a notable number. "China in Transition" is fully treated. The editor describes a winter visit to the Mediterranean Riviera. Dr. Sutherland discusses "The Twentieth Century and Missions." James H. Coyne describes "A Century of Achievement." Dr. Dewart records the early progress of Methodism in the century. (William Briggs: Toronto.)

— The special features of the *American Monthly Review of Reviews* for January are illustrated personal sketches of Mark Twain, the late Senator Cushman K. Davis, and the late Henry Villard (with reminiscences of Mr. Villard as a newspaper reporter, by Mr. Murat Halstead); and a review of President Gilman's administration at the Johns Hopkins University, by Prof. Nicholas Murray Butler. In the "Progress of the World," Dr. Shaw comments on the Hay-Pauncefote treaty as ratified by the Senate, and on the ship-subsidy bill, the army reorganization bill, and other measures before Congress. The number is well illustrated. (Review of Reviews Co.: New York.)

— After Sara Matthews Handy's paper in the *Atlantic Monthly* for January, "In the Last Days of the Confederacy," let the reader take up Woodrow Wilson's "Reconstruction of the Southern States," and he will secure a very vivid and comprehensive view of some of the most important years in American history. There are a dozen other fine contributions, notably, "The Empress Dowager," "A Gap in Education," "A Letter from England," "The Growth of Public Expenditures." There is some very fine work done for the reader under the head, "Fiction, New and Old." (Houghton, Mifflin & Co.: Boston.)



THE SUNDAY SCHOOL

First Quarter Lesson III

SUNDAY, JANUARY 20, 1901.

JOHN 22: 20-23.

REV. W. O. HOLWAY, D. D., U. S. N.

GREEKS SEEKING JESUS

I Preliminary

1. GOLDEN TEXT: *We would see Jesus.* — John 12: 21.

2. DATE: Tuesday, April 4, A. D. 30.

3. PLACE: The Temple.

4. HOME READINGS: *Monday* — John 12: 20-23. *Tuesday* — John 12: 34-41. *Wednesday* — Eph. 2: 1-10. *Thursday* — Acts 17: 1-12. *Friday* — Matt. 10: 34-42. *Saturday* — John 17: 13-26. *Sunday* — Matt. 2: 1-12.

II Introductory

It was at the close of the third day in Passion week — a day too full to permit even of a summary of its events here; a day memorable as the closing day of our Lord's public ministry on earth. Jesus was apparently on the point of retiring from the temple when two of His disciples, Andrew and Philip, came to Him, conveying a request for an interview from certain devout Greeks, who had come up to the feast to worship. "As the Chaldeans from the East had sought His cradle," says Farrar, "so these Greeks from the West came to His cross." From the style of address that followed we may infer that their request was granted. Our Lord evidently perceived, in this Gentile seeking, a fresh sign of the nearness of the hour when He should be glorified. That glorification, however, was to be attained only by His dying for the world's salvation, and thus opening the kingdom of heaven, not to Jew or Greek only, but to all believers. And He told them so, using the vivid Oriental imagery and speaking with great solemnity: The grain of wheat not sown yields no harvest. It must fall into the ground and die before it can spring up in manifold life. And His disciples, too, must learn the same lesson for themselves. He who loves His life so well that He will not surrender it for the Master's sake, will lose inevitably the true, eternal life; but he who counts not his life dear will perpetuate it — not in the mortal, but in the immortal sense — the everlasting soul-life. He, therefore, who really means to serve Him, must follow Him in all self-denial even unto death, if need be; and then, where the Master is, there shall the disciple be. He that shall thus serve Him shall be honored by the Father also.

And then, suddenly, there came to Him a foretaste of Gethsemane — a vision of the horror of that death that awaited Him, and from which His sensitive human nature recoiled. "Now is My soul troubled," He exclaimed. The mental conflict, the agitation, were not hidden from His hearers. They heard His subdued words of anguish: "What shall I say? Father, save Me from this hour!" They heard, too, His protest against His own prayer: "But for this cause came I unto this hour;" and then the words of holy submission: "Father, glorify Thy name!"

The heavenly acknowledgment was immediate — intelligent to the suppliant, and perhaps to the disciples: "I have both glorified it, and will glorify it

again;" sounding like an angelic voice to a few; to the many, like the rumble of thunder in the April evening. Jesus explained to them that the voice was not for His sake, but for theirs — to dissipate their unbelief and lead them to faith. They ought not to remain undecided. The crisis hour had come — the hour from which the judgment of the world would date; the hour in which its prince would be cast out. He who spoke to them would be uplifted and would be the centre of attraction henceforth for all mankind.

The people understood Him — vaguely. But they had a difficulty, and they stated it. It was anti-Scriptural, so they had been taught, for the Christ, the Son of man, to die. He was to "abide forever." "As the rabbis put it, His reign was to be followed by the resurrection" (Edersheim). Or did He mean some one else by this title, "Son of man?" It did not seem necessary to our Lord to explain His meaning further. He left the explanation to the event itself. He left them, with the earnest, loving admonition to walk in the Light while its beams rested upon them and thereby become the sons of light.

III Expository

20. There were certain Greeks — not the Hellenists (Grecians, or Greek-speaking Jews) mentioned in the Acts, but actual Gentile Greeks, uncircumcised "proselytes of the gate," restricted to the Court of the Gentiles in the temple. They kept what were called the seven commandments of Noah — abstaining from murder, bloodshed, robbery, idolatry, and the eating of "bleeding flesh;" and accepting the worship of Jehovah and the decisions of the Jewish courts in matters of religion. **Worship at the feast** — the Passover. They may have come up from some of the Greek cities of Decapolis or from a more remote district.

They had groped their way to the porch of Judaism, just as the first streaks of light were falling within upon its altar. They must have been stirred in their inmost being; felt that it was just for such as they, and to them, that He spoke; that this was what in the Old Testament they had guessed, anticipated, dimly hoped for, if they had not seen it — its grand faith — its grander hope, its grandest reality (Edersheim).

20, 22. Came to Philip . . . of Bethsaida. — Perhaps they found him in the Court of the Gentiles; perhaps they knew him personally, or were attracted to him by his Greek name. Bethsaida was on the Sea of Galilee, and contained Greeks in its population. **Desired him** — R. V., "asked him." **We would see Jesus** — be presented to Him; confer with Him. **Philip . . . telleth Andrew** — does not go directly to Jesus, perhaps because of the personal awe which the disciples felt toward the Master, especially in those closing days; perhaps because he knew that Jesus preferred to confine His labors to "the lost sheep of the house of Israel." He consults, therefore, his fellow townsman. **Andrew and Philip tell Jesus**. — Evidently Andrew was the spokesman.

23. **Answered them** — the Greeks apparently, as His words seem framed for them. **Hour is come . . . should be glorified**. — This conference with the Greeks was the closing event of His public ministry. Geikie says that "the request of the Greeks brought to His mind, with fresh vividness and force, the nearness of His death through which His salvation was to be brought to the heathen world at large."

24. **Except a corn** (R. V., "a grain") of wheat — nature illustrating spiritual truth.

Fall . . . and die — not absolute death; rather apparent death. Its husk dies; its germ springs into a new and manifold life. **It abideth alone** (R. V., "by itself alone"). — Death is necessary to its multiplication. **If it die, it bringeth forth** (R. V., "beareth") much fruit — ten, twenty, thirty, an hundred fold. His meaning is evident: These Greeks have come to the feast, and have heard a good deal about My deeds; they may have witnessed My triumphal entry into Jerusalem; they may have concluded, as you My disciples seem to have done, that My glorification is to consist of an earthly crown and sceptre; but all this is a mistake. I am the seed of a glorious and widely-multiplying life. Unless I die, that life cannot be propagated, any more than corn can be multiplied without sowing. By dying I shall reach My true glorification — by revivifying and being the true life of myriads of souls.

25. **He that loveth his life shall lose it** (R. V., "loseth it") — the general principle, applicable not merely to Christ, but also to His disciples. To love life or self better than duty, to so love this life of the flesh as to be unwilling to yield it if the cause of Christ shall demand it, this is to lose the true life; for this predominance of self-will kills the true life. **He that hateth his life . . . keep it unto life eternal**. — He that counts all things but loss, who counteth not his life dear, for the gospel's sake, such an one cannot be hurt by physical death; such an one shall live unendingly. See Matt. 10: 39; 16: 25; Mark 8: 35; Luke 9: 24; 17: 33. This sort of warning was often on our Lord's lips. We are to follow Christ in His death if need be; certainly we must possess the spirit of self-renunciation which that death implied.

26. **If any man serve me** — chooses Me as his Master. **Let him follow me** — by becoming obedient unto death if need be; by subordinating all that this world can offer; by walking daily in My footprints. **Where I am there . . . my servant be** — a companion of mine in trial, and also in blessedness. "If we suffer with Him, we shall also reign with Him." **Him will my Father** (R. V., "the Father") honor — no matter whether he be Jew or Greek. "The thought of the universality of His salvation now fills the breast of Jesus, and therefore He says 'any one;' and He speaks of 'the Father,' even He who will be to all His sons what He is to the Son" (Revision Commentary).

27. **Now is my soul troubled**. — He had been thinking of the object to be attained;

WISE LANDLADY

Understands how to increase her Business

The landlady of a certain restaurant in Brockton, Mass., has increased her business so rapidly that she has had to enlarge her dining-room to accommodate the continually increasing patronage. One of her guests gives the reason.

"Every morning she serves her regular guests with Grape-Nuts and hot milk or hot cream in cold weather, and cold cream in summer. I began eating this food and right away began to feel an improvement in my health. I had been terribly troubled with nervousness and dyspepsia and found it impossible to find a food that would agree with me, until I began boarding at this restaurant.

"The new food, in four months, increased my weight from 120 pounds to 145 and I never felt as well in my life as I do now. There is something remarkable in the sustaining power of this food. I have never been able to obtain such results from any other." G. R. Hersey, 30 L. St., Brockton, Mass.

now there flashes before Him the agony through which He must pass to attain it, and His whole being shrinks. **What shall I do?**—The conflicting feelings were the dread of death and the ardor to obey. **Save me from this hour**—the prayer of His shrinking human nature. **For this cause came I, etc.**—that I may meet this suffering and taste this bitterness of death.

He was not unconscious of the awful realities which His impending death involved. He was true man, and His human soul was troubled in view of it; true man, therefore He felt it; true man, therefore He spoke it; truly man, but also truly more than man, and hence both the expressed desire and the victory over that desire (Edersheim).

28. **Father, glorify thy name.**—At whatever cost to Myself, let Thy will be done, let Thy name be glorified! I submit. John omits all mention of the agony of Gethsemane, but gives us this foretaste of it, and also gives us to understand that that agony was not confined to that particular occasion. A voice from (R. V., "out of") heaven—similar to that which had been heard at His baptism and His transfiguration; a voice articulate to the One to whom it was spoken, and perhaps to others, but not understood by all. **Both glorified it and will glorify it.**—At every step thus far of the Sinless Life the Father's name had been glorified; and in the final surrender and dying pangs of that life, and the subsequent resurrection and ascension, with the redemption which it would purchase for the race of man, would the Father's name and mercy and righteousness be glorified.

29, 30. **Said that it thundered.**—To their ears the Voice reported itself only as an inarticulate rumble, deep-toned and grand, resembling thunder. Others said, **An angel spake** (R. V., "hath spoken")—a voice, a supernatural voice, but in a language not intelligible. **Jesus answered**—those who were discussing the phenomenon. **Voice came not because of me** (R. V., "hath not come for my sake").—He dwelt "in the bosom of the Father" and needed no such sensible confirmation of the Father's good pleasure in Him. **But for your sakes**—to convince you that I am sent from the Father and that My words and works have His approval.

31. **Now is the judgment of this world.**—The emphatic word is "now." Judgment was not deserved for some remote tribunal. Even "now"—and Jesus here has in view His redeeming work, perfected on the Cross—sentence is being pronounced on those who refuse to believe on Himself. **Now shall the prince of this world be cast out.**—Jesus uses the rabbinic title for Satan, "this world" being understood as the Gentile world. Satan was supposed to be the ruler of the heathen. He had been cast out of heaven; he had been worsted in the wilderness temptation; his emissaries who had taken possession of human bodies and spirits, had been repeatedly dispossessed; but now he was to be utterly defeated and his power broken, and his excommunication from the world begun by the victory of the Cross.

32, 33. **And I, if I be lifted up.**—The "I" is emphatic. This world's ruler is to be cast out; I am to take his place. The "all men" who have followed him shall be drawn to Me, attracted irresistibly to Me, uplifted on the cross, and thence exalted as Prince and Saviour at God's right hand. The hour of My deepest humiliation will be the hour of My exaltation. **Will draw all men unto me** (R. V., "unto myself").—The "all" is not absolute. The race of man at large—"every kindred, every clime"—would feel the attractive power of Incarnate

Love bleeding and dying unselfishly for human redemption, and all would be drawn, and multitudes would be won. **Signifying what death** (R. V., "by what manner of death") **he should die.**—St. John explains that we are to understand our Lord's words in the light of the cross, which was distinctly foreseen by Him; and yet, "His crucifixion was contingent; it was made," says Abbott, "to the last, dependent on His own voluntary submission."

IV Inferential

1. Faithfulness to the prescribed means of grace opens the way sometimes to unexpected light.

2. Forms and ceremonies may be useful, but nothing will satisfy the craving of the heart, except to see Jesus, listen to His teaching, worship at His feet.

3. We do not need to find some one to introduce us to Jesus. He bids us come straight to Himself.

4. Christ's death was the life of humanity.

5. Not this present life of ours, but Christ, should be supremely loved.

6. Severe spiritual conflicts are successfully ended only by submitting to the Holy Will.

7. It takes a spiritual ear to hear a heavenly voice.

8. The judgment of this world, and the overthrow of its satanic ruler, began when Christ was uplifted on the cross. Thenceforward men's hearts began to be touched, and men's allegiance won, and the vast streams of life began to turn towards Him.

V Illustrative

Some years ago at Willett's Point, New York, Captain King, of the United States Army, made an interesting experiment. He took an old gun, sixteen feet long, wound it with ten miles of copper wire, and then connected it with an electrical battery. The result was astounding. The old gun, used to repulsion, the synonym of destruction, had changed its character completely. It now exhibited wonderful attractive power. The cannon-ball that once whistled from its mouth, now, by an irresistible force, leaped toward it. The iron and steel which it used to repel were now enticed. In short, Captain King found that the disused gun was the most powerful magnet in the world. It soon became one of the sights to see cannon-balls, which no man could lift, rise from the ground to the muzzle of the magnet, and it did not take long to find out that this wonderful magnet had a lifting power of

twenty-two tons. One of the most interesting experiments was to place a soldier about a foot from the muzzle of the gun, and then turn on the current. Great iron spikes would jump from the ground and attach themselves to the silent soldier, who bristled with them all over like a metallic porcupine. Even great cannon-balls would leap up and bang upon him. There he would stand, holding up a much greater weight than he could possibly lift, and all with no conscious expenditure of strength. This, which was the natural, seemed the wonderful part of the scene, and always impressed the visitor. For the power was not in the man, but in the magnet behind him. It was simply working through him, and would always do so as long as he stood within the radius of its activity. When he moved away from the magnet, the iron would fall from his body, because there was no power in him to sustain it. So Christ is today the supreme magnetic centre and fountain of moral and spiritual force. They who follow His teachings are made strong to bear burdens they never could bear alone (*Youth's Companion*, quoted by Peloubet).

It Must Begin with the Ministers

"It must begin with the ministers," says ZION'S HERALD, in speaking of the coming revival and the forward movement in the Methodist Church. The same condition holds in the Universalist Church; it must begin with the ministers—or it doesn't begin. As long as the ministers are indifferent and lack spiritual enthusiasm, the people will be indifferent and lack spiritual enthusiasm. If the pews are cold, it is because there is no fire in the pulpit. Only the preacher with positive convictions can move the hearer. It is right to denounce the wrongs; it is legitimate for the minister to cry aloud his warnings, but preaching must be more than that. People come to church to get something positive, affirmative; they come to the minister as the expert in spiritual things, and have a right to expect of him, not doubts but certainties, not criticism but construction, not faultfinding but faithbuilding. The revival, the forward movement, the salvation of the world, must begin with the ministers. An unconverted minister stands a poor show of converting his people.—*Universalist Leader*.

—Are you joyful? Does your life in Christ beam in smiles, showing to every one who sees you that your Christ is a joy-giver? God forbid that we should, with gloomy aspect and sad demeanor, so misrepresent Him that others, misled, will seek joys elsewhere! In Him is fullness of joy.—*C. Armand Miller*.



Afternoon Tea

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THE CONFERENCES

VERMONT CONFERENCE

Montpelier District

Wardsboro.—The sum of \$400 has already been pledged toward a new parsonage. Some were reclaimed and others converted as a result of the Johnson revival meetings.

Brownsville.—Pastor White set about securing a new organ for the church auditorium. A local subscription paper was circulated by Mr. Savage, a first-class musical and literary entertainment was held, and a contribution solicited of Mr. B. F. Blood, the generous donor of the new public library. The result was that enough was secured to purchase the organ and leave a fund of \$50 with which to buy music for the choir in the future. Not every society is thus blessed with a plethora of funds.

White River Junction.—The small debt left over from the extensive repairs of last year is practically provided for, upwards of a hundred dollars of this coming from an entertainment in which Rev. A. J. Hough told the ways of the money-raisers in a "Rhyme of the Dollars," in his own inimitable way.

Copperfield.—New paint graces the exterior and interior of the church, also new paper on the walls inside. A new altar rail is also planned for in the near future. All bills are paid to date, and a good spiritual interest prevails, under Pastor Baker's administration.

Union Village.—Pastor Roberts has just taken two on probation, and a special series of meetings is soon to be held.

Wilder.—One more has been received on probation. Notwithstanding the fact that the pastor is obliged to be at Hanover each Sunday evening, the attendance at the Epworth League services is increasing.

South Londonderry.—Four have been baptized and received on probation by Pastor Evans.

Bondville.—The reopening of the church after the repairs will take place the second Sunday in January.

Pittsfield.—Rev. M. B. Parounagian has received 7 from probation into full connection, and 6 others on probation.

Bellows Falls.—On a recent Sunday Rev. F. W. Lewis preached on missions, and took what was probably the largest collection ever taken at a service of this kind in this church. The apportionment will be fully met.

Athens.—On the same Sunday Mr. Lewis took the missionary offering at Athens, and the people responded nobly, as they always do to the right appeal. The sum realized, including that paid by the Sunday-school, will be more than twice that reported last year.

Evangelist Johnson.—It was Mr. I. T. Johnson, and not Mr. Walker, who was with Rev. A. W. C. Anderson in the successful work at Gouldsville, mentioned in a recent issue. From various places good reports come concerning Mr. Johnson and his work, especially his helpfulness to the churches. RETLAW.

St. Johnsbury District

Newport Centre.—On account of illness, the builder of the new parsonage has been hindered in his work, but nearly all the inside finish is on the ground, and in a few days a good force of workmen could put it all in place. Pastor Chase has the study well filled with books, and lodges there while his wife is with their daughter in Barton. Mrs. Chase is all the season under medical treatment, and at times her condition seems most discouraging. At present she has improved somewhat. The writer had the luxury of a splendid night's rest with the pastor in the new parsonage, Dec. 28. No need to mention skeleton stairs, doors unhung, or woven-wire springs resting on nail kegs. The sleep of the laboring man is sweet, notwithstanding.

Lyndonville was particularly generous with Pastor McGlaughlin and family at Christmas. Witness an elegant clock, a fine Morris chair, table silver, and other gifts, all of which were most richly deserved and highly appreciated. More of the kind will be likely to follow soon, when the tenth anniversary of the couple's marriage occurs. But this must not be anticipated; the matter is to be a surprise.

Troy and Jay.—The pastor's home is gladdened, though sometimes rendered noisy, by the advent of a son and heir. The line of ministers in the family seems now assured. This region has experienced a most remarkable December, the roads becoming blocked quite after the fashion of February or March. Dec. 23 was fine, however, and a good congregation was out at Jay.

Boltonville, with no regular pastor, has been heroically keeping on with its Sabbath-school and League service on a week evening, both of which are well sustained. Neighboring pastors have aided them Sunday afternoons. A most commendable Christmas service was held on the evening of Dec. 25, planned and carried out by the local workers. One hundred were crowded into the school-house, ranging in age from the babe of a few weeks to the grandmother past eighty years.

Williamstown.—The Montpelier papers credit Rev. F. E. Currier, of Williamstown, with about as much recognition at Christmas as any one of our pastors. His people and Masonic friends gave him over \$50 in cash for that occasion. Not a whit too much for his desert. This people will look far and wait long to find a better pastor or a more helpful preacher.

Wait's River and Topsham.—The Seminary students who are supplying at Wait's River and Topsham, have found unusual obstructions in journeying this December; but the 22d was favorable, and it may be that the whole season will give them nothing worse than has already been experienced. Their people speak highly of their services.

Personal.—Presiding Elder Davenport of Montpelier District writes of continued prostration and difficulty in prosecuting his heavy work. All unite in earnest supplication for his speedy and full restoration. J. O. S.

N. E. SOUTHERN CONFERENCE

Providence District

Berkeley.—When Rev. Robert Clark was pastor here about five years ago, he began the work of raising the debt on this property with prospects of success, but was removed at the end of the year. This was the first time he had ever failed in such an undertaking. On being returned to them as pastor, he has again taken up this matter. Some work, of course, had been done by the intervening pastors, and now with hearty assistance from the official members he has succeeded in raising the last dollar, by which a conditional pledge of \$500 from the Berkeley Manufacturing Company was made available. Accordingly the Company were notified, and they immediately honored their promise, and the treasurer of trustees has paid off the note. Christmas here was an unusually jubilant occasion in consequence. Mr. Clark feels additional pleasure in the fact that he has been permitted to clear his record. Very few ministers have a more enviable reputation for freeing churches from debt.

Providence, Tabernacle Church.—Rev. W. A. Gardner has been assigned to this field by Presiding Elder Bass, with the consent of Bishop Mallalien. From report current it seems to be an appointment acceptable to the people and has much of promise in it.

Hebronville.—The long-standing debt on this property is now paid by the indefatigable efforts of the pastor, Rev. Alexander Anderson.

Warren.—The Swedish pastor at Pontiac, Rev. Magnus Peterson, has held meetings in the vestry of our church here for several months past, with very satisfactory results, there having been conversions repeatedly. No other church is doing any work among the Swedes in this section, all such work having been discontinued here by other denominations. It is a serious tax upon Mr. Peterson, but is done with a fine missionary spirit. The pastor here, Rev. N. B. Cook, aids in every way possible.

Bristol.—Those who partook of the venison supper served under the auspices of the Epworth League, Nov. 1, in G. A. R. hall, enjoyed something entirely out of the ordinary. The venison was contributed by Rev. R. E. Schuh, pastor of State St. Church, who shot a large buck, weighing over two hundred pounds, on his recent hunting trip to the Maine woods, and took the opportunity to give his friends a rare treat. A large number of people ate venison, and all pronounced the repast one of the most delicious they had ever tasted. After sup-

per a literary and musical program was rendered. Dr. Schuh gave a pleasing and instructive talk on his trip, and also much interesting information concerning the habits of the deer and life in the Maine woods. He has returned well from the gripe. During the summer the audience-room of the church was renovated and recarpeted at an expense of \$250. The Epworth League raised most of the money, all of which was in hand before work was begun. Mrs. Schuh's health is improving.

Providence Methodist Social Union.—This organization, after trying various experiments with its constitution in order to attract a large constituency, has at last gone back to its original idea, viz., that those who desire to unite with such an organization naturally expect to be subject to expense commensurate with the privileges offered.

Wickford.—The whole expense of the recent improvements—\$375—is met through the work of the official members and the pastor, Rev. Will F. Geisler. The widow of the late Rev. Charles H. Payne, D. D., spends the summer here with her aged and saintly mother, one of the first members of this church, Mrs. Gardiner. Through Mrs. Payne the church was able to purchase a first-class Glenwood furnace of the Weil Stove Company at a liberal discount. Mr. W. E. Walker, president of the company, is Mrs. Payne's nephew. Under the leadership of the pastor the spiritual work progresses. There have been received 3 by letter and 8 on probation, with others soon to follow. Rev. J. E. Fischer, evangelist, resident here, is conducting meetings at Centenary Church, Provincetown, Mass.

Pawtucket, Thomson Church.—The pastor, Rev. W. Lenoir Hood, has recently entertained the official board at his new residence. His sister, Miss Hood, recently came from the West to reside in his new home. One of the oldest members, according to report in a local paper, says this church has never been more united than at present. The watch-night service this year was a union of the three Methodist churches—Embury Church, Central Falls, and Thomson and First Churches in this city.

Pawtucket, First Church.—Mr. Alonzo S. Nickerson has just completed fifty years of service as an official member of this church, and in March he completes thirty years as a Sunday-school superintendent. The late Dr. Henry D. Cogswell, of San Francisco, superintendent of this Sunday-school in 1849, and who gave several hundred dollars to the library a few years ago, has left a legacy of \$1,000 to this church, half of the amount going to the Sunday-school library.

Warren.—All but three of the seats have

NAILED THE CHAP

Her Father in the Same Mind

"I never thought for one moment that coffee was the cause of my worn out feeling and dull headaches and energy all gone, until I began to notice that my bad feelings came on every morning after drinking coffee for breakfast, no matter how well I felt when I got up.

"I began to think the subject over and finally decided to try Postum Food Coffee in place of common coffee and see if it was coffee that had been hurting me. After making the change, I discovered, to my delight, that the headache and worn out feeling did not come on after breakfast.

"After a very thorough trial I am fully convinced that coffee was the cause of my trouble, and that leaving it off and using Postum Food Coffee has restored me to health.

"My father, who has had very poor health for several years, quit coffee some time ago and began using Postum in place of it. It would surprise any one to see how much he has improved.

"When I boil Postum twenty minutes and serve it immediately while it is hot, with good rich cream, I think it far excels any coffee.

"Please do not print my name."

This lady lives in Prairie City, Iowa. Her name can be given by the Postum Cereal Co., Ltd., of Battle Creek, Mich.

been released by the owners to the trustees, and the church has been declared a free church. The musical programs rendered in this church under the direction of the organist, Mrs. E. W. McKenzie, are receiving much praise. Mr. D. W. Gladding, the treasurer, has recently given a lecture on the White Mountains, illustrated with views taken and mounted by himself. The church received the proceeds. The pastor, Rev. N. B. Cook, has established a Young People's Bible Class to study on the synthetic plan. Considerable interest has already developed.

KARL.

Norwich District

Moosup.—Rev. Ernest W. Burch, the pastor, ably seconded by the officary of his church, has recently won a distinctive victory over the forces of unrighteousness. For the first time in many years the town of Plainfield, in the October election, gave its majority vote in favor of license for the liquor traffic. Moosup, the largest and most thriving village in the town, has already begun to reap the fruits of this sowing in the increase of crime and drunkenness, and the necessity of increasing the number of police. An application was recently made for a license which would open a hotel bar-room within one hundred and fifty feet of the Methodist church. A vigorous protest, signed by the pastor and official members, put an obstacle in the pathway of those who were confident of an easy victory. A hearing was appointed, and both parties prepared for a warm and vigorous contest. The church was fortunate in having for its counsel Major Hadlai Hull, a noted lawyer of New London, an earnest Christian, an uncompromising advocate of no-license, and a terror to the illegal seller of intoxicants. The hearing was held by the license commissioners in the vestry of the Methodist church, and aroused a widespread interest in the community. Two days were occupied in the interest of this one application. The commissioners reserved their decision for a week, and, after carefully considering the matter, refused the application for license. The church was prepared, in case of an adverse decision, to appeal to the superior court.

A union watch-night service was held by the Methodist and Baptist churches, at the church of the former, which was well attended and deeply spiritual. The pastor preached on "The Angel of God's Presence" (Exodus 23: 20). An old-fashioned love-feast—with the bread and water—followed, and led up to the solemn moments of silent prayer which closed the old and greeted the new century.

Epworth League.—The district president, Rev. Albert E. Legg, is abundant in labors, and is leaving nothing undone to inspire the Epworthians of the district with the same aggressive and intelligent enthusiasm. Three sub-district conventions have recently been held—one at Thompsonville, one at Danielson, and one at Niantic. In all of these gatherings the Forward Movement has been strongly emphasized by able addresses.

Sterling.—The pastor, Rev. J. Harding Baker, is enjoying the fruit of his labor and perseverance, not only in the comfort and convenience of the new parsonage, erected largely through his faith and labor, but in the evidence of increased interest and activity in the work of the church. The house-warming at the new parsonage, which was held on the birthday anniversary of the pastor, was a most enjoyable occasion, and has left an excellent impression upon the community. There was a large attendance of the people from Sterling and Oneco, and some visitors from abroad. The presence and appropriate words of Presiding Elder Bates, and the excellent literary and musical program furnished by the young people, were greatly enjoyed. Mr. Baker gave an interesting report of his work as the building committee, showing that nearly \$2,000 had been raised—\$500 by mortgage, the remainder by subscription. No one knows what these figures and the beautiful, convenient and substantial parsonage erected with the money, has cost Mr. Baker in the way of toil and labor, faith and prayer; but all this had no mention in the report of the modest pastor, in which the glory was given to God and the credit to the people. But the people voiced their appreciation of the pastor's services in a very substantial manner at the close of the literary exercises, when Miss Florence Brown in a few appropriate words presented Mr. Baker with a purse of money in behalf of his many

friends. A bountiful collation of ice cream, cake and fruit brought the delightful occasion to a fitting conclusion. Two persons have recently been received into full connection with the church.

East Glastonbury.—Three adult seekers, a church greatly quickened in the spiritual life, and one subscriber to ZION'S HERALD, were the fruit of the watch-night service here, Rev. F. H. Spear, pastor. There is a gracious outpouring of the Holy Spirit, with seekers at nearly every service.

Lyme.—Beginning Nov. 12, three weeks of special revival services were held under the auspices of the Twentieth Century Thank Offering committee of group meetings. Six were won for the Master. The first Sunday in December one was received by letter and one on probation. The Thanksgiving address at the union service of the Baptist, Congregational and Methodist churches was delivered by the Methodist pastor, Rev. Wm. G. Smith. Christmas Eve the church was decorated with appropriate mottoes and evergreen, and two beautiful trees well laden with gifts gladdened the hearts of the children. A fine concert was given, and when the presents were distributed, several were found to be for the pastor and his wife. Two new classes in the Sunday-school have been organized and a class meets Tuesday evenings at the parsonage for the study of the Bible and the historical events of the Christian Church. Sunday night, Dec. 30, an altar service was held, at which several renewed their consecration to the Master's service for the new year. At the group meetings commencing Monday evening at Uncasville a watch-night service was held, and the sermon was preached by the pastor of Lyme Church.

Portland.—This church is enjoying a prosperous year under the pastorate of Rev. Charles Smith. Good congregations are the rule, and the finances are in a healthy condition. Pastor and people are hopeful for a good spiritual awakening. The Sunday-school Christmas exercises were of special interest and largely attended. The children were all made happy by remembrances from the Christmas tree. The superintendent, O. W. Mack, a substantial supporter of the church and Sunday-school, presented the pastor, in behalf of friends and members of church and school, with an envelope of money—\$56—as a Christmas gift.

Burnside.—Old People's Day, a new feature for this church, was observed under the auspices of the Epworth League, and greatly enjoyed by the people. The pastor, Rev. W. J. Smith, preached an appropriate sermon, and the grand old hymns of the church were sung in the spirit. The chancel was beautifully decorated with chrysanthemums, which were, later, sent out to the sick and aged.

On Christmas Eve an excellent concert was given by the Sunday-school, under the direction of Supt. W. S. Jarman. The church was elaborately decorated, and back of the pulpit was a star illuminated with an electric lamp. Ten electric lamps were also hidden among the branches of the loaded Christmas tree, and made a beautiful appearance. Supt. Jarman was presented with an elegant picture by the school. Pastor Smith and family were generously remembered with a valuable lamp and other tokens of affection. On the last Sabbath of the year the pastor preached a deeply interesting and instructive sermon on the wonders of the nineteenth century. A well-attended watch-night service was held, at which addresses were delivered by James S. Forbes, L. S. Forbes, W. S. Jarman, and Harold I. Gardner, and centennial readings by five young ladies. The pastor preached a timely and awakening sermon. An electric transparency announced the "20th Century."

Neighborhood Preachers' Meeting.—The brethren and their wives enjoyed a delightful gathering with Rev. W. J. Smith and wife, at Burnside, Dec. 17. After the transaction of routine business, the time was devoted to sociability, which was greatly enjoyed, as was also the excellent dinner provided by the hostess. Dr. and Mrs. Bartholomew, of South Manchester, extended an invitation for the next gathering to be held with them.

SCRIPTUM.

New Bedford District

Fall River, Summerfield Church.—Special meetings have been held. Misses Frost and

Simpson assisted the pastor, Dec. 9-22. There were about sixty at the altar. Every member of the Junior League sought Christ. The definite results in accessions to church membership are not yet known. The church was greatly quickened. The good results will be carefully followed up by the pastor, Rev. Oscar E. Johnson.

Fall River Deaconess Home.—The annual New Year's reception was held Tuesday, Jan. 1. The rooms of the Home were beautifully decorated with holly, evergreens and carnations. The attendance was large and representative. The four deaconesses and a committee of ladies from each of the churches were the reception committee. There was an informal program and light refreshments. Friends were not unmindful of the constant and varied needs of the Home. The financial conditions are very encouraging. Additional work for girls has been undertaken. The whole is under the efficient management of Mrs. E. C. Fields.

Watch-night Services.—The observance of watch-night was almost universal among our churches. At Fall River there was a union service at First Church. The pastors assisted, and the sermon was by the presiding elder. The New Bedford churches held separate services, with praise and prayer, Epworth League and laymen's hours. At County St. the Lord's Supper was celebrated. Taunton had a union service at Central Church. There was a union of all evangelical churches in Provincetown.

L. S.

Brockton and Vicinity

Hanover.—Rev. E. G. Copeland is deeply bereaved by the death of his sister. The loving sympathy of his church, as well as that of his ministerial friends, goes out to Mr. Copeland in his sorrow.

Whitman.—On Monday evening, Dec. 10, the eleventh anniversary of the Epworth League was observed, and there were many present from the young people's societies of the town, as well as delegations from West Abington,



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Hanson and East Bridgewater. Rev. L. M. Flocken, of Allen St., New Bedford, the organizer of the League on this charge, was the speaker. His subject was, "The Twentieth Century Forward Movement." It was a comprehensive, enjoyable and able address.

Brockton, Central.—On this charge a special evangelistic campaign is in progress, meetings being held in the rooms of the W. C. T. U. Dr. Kaufman and his people are determined to push the battle until victory is achieved.

Brockton, Franklin Church.—Mr. B. S. Kingman has just been re-elected superintendent of the Sunday-school. The "blues" and the "pinks" of this church are busily engaged in raising money toward paying off the church debt. Each will endeavor to raise as much money as possible in a specified time.

Campello.—Rev. H. B. Cady and his loyal people are engaged in holding special evangelistic meetings. Revs. John Pearce, Charles Samuelson, John Patterson, and J. E. Fischer, the evangelist, have assisted. At the last meeting held by Mr. Fischer a number requested prayers, and some have become disciples of Jesus Christ.

Brockton, Pearl St.—Rev. A. A. Mason is holding a series of revival meetings, being assisted by the ministers of the city and a number of young men from Boston University School of Theology.

Personal.—The Elmira Daily Gazette and Free Press of Dec. 20 contains an account of the life and work of Rev. Albert P. Palmer, formerly of the New England Southern Conference and well known in Brockton and vicinity. Mr. Palmer is stationed in Camden, N. Y. This church has a membership of 450 and a Sunday-school of 400. "As a preacher," the Free Press says, "Mr. Palmer has recognized and original gifts, speaking rapidly, but very distinctly and without notes, always plain and practical, never fearing to declare the truth."

In the same issue of the Free Press is an extended notice of our old-time friend, Rev. F. D. Blakeslee, D. D., who is distinguished by his devotion to the cause of education. Dr. Blakeslee is in demand as a public speaker. Under his presidency Cazenovia Seminary is prospering. Many will be delighted to read these brief words of two of God's noblemen.

This correspondent had the delightful privilege, Jan. 1, 1901, of assisting Mrs. Amy Steere, of Pascoag, R. I., in celebrating her 94th birthday. Grandma Steere enjoys fairly good health, and goes to church twice every Sunday. She takes much pleasure in listening to the sermons of her pastor, Rev. Walter Ela. On reaching home Wednesday evening, I found an interesting couple at the parsonage, waiting to be joined in the holy bonds of matrimony. The bridegroom was 78 and the bride 78. On Thursday this pastor visited Mr. Horatio C. Williams, of Whitman, who is in his 96th year. Mr. Williams has been confined to his bed eight weeks, and his devoted wife, who is over eighty years of age, has assiduously waited upon him, refusing to leave his bedside. Is this to be the century of old people?

Sunday-school.—The Evangelical Sunday-school Superintendents' Union of Brockton and Vicinity held a meeting, Monday evening, Dec. 17, in the First Congregational Church, Brockton. Mrs. James L. Hill, of Salem, gave an address on "Spiritual Life in the Sunday-school—How Developed?" Following this excellent address an open parliament was conducted by S. P. Alden.

Ministers' Sons.—Prior to the municipal election in Brockton, the Clark Ladies' Aid offered a prize to the pupils of the high school for the best essay on, "Reasons why the Citizens of Brockton should Vote No-License." The prize was won by Herbert P., son of Rev. J. N. Patterson, of the Franklin Church. It was a pithy, practical and well-written paper. Paul, son of Dr. Kaufman, of the Central Church, Brockton, is making a good record in the high school. Luther M., son of Rev. S. M. Beale, of Stoughton, is making glad the hearts of his parents by his manly course and good scholarship in the Stoughton schools. Edgar S. Brightman, son of the Whitman pastor, is completing the four years' classical course in the high school in two years, and besides finds time to write articles for a number of philatelic journals. Harley—who would not be mentioned in these notes only he happens to be visiting the inmates of the Whitman parsonage—the son of Rev. J. H. Buckley, of County St., New Bedford, is com-

pleting the third year in the New Bedford high school. The two sons of Rev. J. H. Allen, East Weymouth, one at Wesleyan University, the other in the East Weymouth schools, are both superior scholars.

Watch-night Meetings.—All the churches in this vicinity held watch-night meetings, and, judging from the reports coming from these services, they were of unusual interest. Large numbers attended, and great spiritual power characterized nearly all the gatherings. The ministry and the laity are inspired by present conditions to the belief that this is the opportune time for a gracious revival, which shall result in the deepening of the religious life of the people and the salvation of men. Let everybody say Amen, and go to work! G. E. B.

MAINE CONFERENCE

Lewiston District

Empire.—The town of Poland is historic ground and rich in Methodist history. An interesting series of letters, entitled "Worthley Brook Sketches," from the brilliant pen of the late Dr. B. F. Tefft, appeared some years ago in the columns of ZION'S HERALD. Poland is the scene of these sketches. Here lived the Bragtons, Cushmans, Stockmans, Dunns, Pendexters, Davises, Pulsifers, etc. The old Dunn house, where Jesse Lee and Bishop Soule and in later years Bishop Peck preached, is in quite a good state of preservation. Sunday, Dec. 16, was a red-letter day with this people. The old barn-like church has not had any extensive repairs for more than thirty years. Rev. R. A. Rich, a former pastor, agitated the subject of improvements, and secured pledges of some \$500 towards the same. Rev. F. H. Billington was appointed to this charge last spring. He entered upon the work with great wisdom and zeal. The church now is a little gem. A neat little belfry has been put on, the roof has been newly shingled, the old gallery has been removed, beautiful memorial windows of onyx glass replace the old ones, a vestibule has been built, and the ceiling and walls finely frescoed, with new paint inside and out. A new carpet, new chandeliers, a new pulpit and organ have been furnished. A little less than \$1,000 has been spent, and the bills are all paid. Among the liberal donors are the Rickers, proprietors of the Poland Spring Hotel, James Sanborn, owner of a valuable stock farm, and Howard Dunn, one of the trustees.

The day for the re-opening was bright and crisp, and the sleighing was ideal. The presiding elder preached to a good audience in the morning, and Rev. C. S. Cummings to an audience of more than two hundred in the afternoon. His text was, "Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2). It is enough to say that it was one of his best efforts and was greatly enjoyed. In the evening the pastor gave a very interesting historical address. Rev. J. W. Smith and Rev. W. H. Gowell assisted in the services. Mrs. Martha Pulsifer, aunt of the Rickers, and a trustee, solicited funds for the windows and for other purposes. The whole enterprise seems too good to be true. Special services were held during the week, when former pastors and others preached.

A. S. L.

Augusta District

Richmond.—Rev. Sylvester Hooper wears a smiling face; and well he might, for he is seeing the fruit of his labors in the conversion of the unsaved. Mr. Hooper was appointed to this charge two years ago last April. He at once began faithful and earnest work for the good of

the church and community. The temperance cause enlisted his sympathy and support. He took active measures to suppress the liquor traffic, thereby creating some ill feeling toward himself, as is always the case. But not in the least daunted by opposition, he steadfastly labored in faith, and now is a conqueror through Christ. When he announced protracted meetings in his church, some of his own people thought him nearly insane for having even such a thought. But for nine weeks in succession he has patiently worked and waited, and not in vain. The result of the continued effort has brought to Christ about thirty souls, ranging in age from ten to seventy-five years. When he began there were those who said it would only be another failure added to the already long list. Mr. Hooper heard the moving of the leaves in the tops of the mulberry trees, and said, "It is the Lord; let us up for work." He has been his own evangelist, with but a very little outside help. At the first meeting only four persons were present—two members, one unconverted young man, and himself. The young man found Christ in that first meeting. The work of grace has reached sea captains and many prominent men of the village, and in several instances whole families have been converted.

Hallowell.—Rev. D. E. Miller is pastor. At the last quarterly conference the reports were very encouraging. Recently 12 have been received in full, making 16 since Conference. Three children and two adults have been baptized—in all 23 this year. All services are well attended. The Epworth League is flourishing, and the Sunday-school is in excellent condition. The people have the spirit of the Twentieth Century Movement. Watch-night services will be followed with special meetings for evangelistic work. This church is among the foremost in raising benevolent moneys. All the collections are taken, with apportionments met, except missions; but this will also be true of missions. The church property has been greatly improved by repairs and paint. The old blinds have been removed, and new shades in their places adorn the windows. One side of the roof of the church has been shingled, and new hard pine steps placed at the front entrance. Church and parsonage have each had two coats of paint, and they shine in their new dress. The expenditure has been nearly \$500, most of which is paid and the remainder in sight. The Ladies' Aid, under the leadership of the pastor's wife, was a very great help in raising funds for the painting and repairs on church and parsonage. The Junior League, with Miss Roberts as superintendent, is a success; the little folks filled a Christmas box for the Deaconess Home in Boston. Jonathan McKenny, for fifty years a member of the church, recently died at the age of 97 years. All the current expenses are fully met up to date. Two missionary societies are doing excellent work.

Gardiner.—Here is one of the strongest and most influential churches in the Maine Conference. Rev. A. A. Lewis, the pastor, finds himself in very happy circumstances—numerically strong, financially able to meet every contract without difficulty, not a jarring element among its members, and all in perfect harmony with the pastor. During the past quarter 12 have been received on probation. Several are to be baptized soon and received in full connection. The pastor has secured nine new subscribers for ZION'S HERALD. Arrangements are being made to pay a debt of \$300 in a few weeks—the remnant of a \$1,000 debt at the beginning of Mr. Lewis' pastorate. This church has the largest

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congregations of any Protestant church in the city. The Sunday-school possibly is the largest on the district, with a hundred in the Home Department. There are two class-meetings, with an average attendance of fifty weekly. A very pleasing feature of the Sunday evening service is an orchestra of eight pieces, the members of which give their labors for the good of the cause—all members of the church. The Epworth League and two missionary societies are doing grand work. At the third quarterly conference the pastor received the hearty and unanimous invitation of every official to remain for the fifth year. Benevolences are nearly all in.

Monmouth.—Rev. H. L. Nichols is pastor. This old historic church is yet alive, and lives to be a blessing to the world. Extensive repairs and radical changes began on the church edifice last fall, but cold weather coming so soon and suddenly necessitated postponement till next spring, when work will be resumed. Funds are already in sight. There are very good congregations and some religious interest. Current expenses are well up, and the benevolences are receiving attention. The pastor and wife are much enjoyed in the society and village. He is closing his third year with a host of friends.

C. A. S.

Portland District

Eliot.—The pastor and his family were generously remembered at Christmas. Children's Day, which was postponed on account of an epidemic, was recently held successfully, with a good collection. For the first time in many years a watch-night service was held. A varied and interesting program was provided. Eliot and South Eliot united their forces and had a very enthusiastic meeting. Both pastors preached. Thirty-four remained to the closing services.

Cornish.—The watch-night service was well-attended. Twenty-four remained till midnight. Extra meetings follow, from which the pastor, Rev. T. C. Chapman, expects good results.

Kennebunkport.—Pastor I. A. Bean reports his watch-meeting one of the best he ever attended. The Congregationalist and Baptist churches united, the pastors preaching the sermons. Nearly one hundred saw the New Year come in.

Saco.—This church united with the Baptist and Free Baptist churches. Such a service has not been held here for many years. One hundred remained to the close, and one young lady was converted. The pastor, Rev. E. C. Strout, received, at Christmas, a fine turkey, a purse of money, and a beautiful Morris chair. A large number subscribed for the latter, and those who solicited report a very cordial response from everybody. The best people of the city, including the majority of the business men, endorse his recent sermons on city corruption. The new sheriff has ordered all saloons and other dens of vice to be closed, both in Saco and in Biddeford. Several new subscribers for ZION'S HERALD have been secured.

Portland.—Watch-night was observed by all our churches here except Clark Memorial, whose pastor is confined in the house by sickness. Many of his people attended other churches. Pine St. and West End united. The meetings were all well attended and very successful in every way.

South Portland.—First Church, People's Church and Elm Street each held services. Rev. W. S. Jones assisted at Elm Street, and the Congregationalist assisted Rev. J. A. Corey. All report a large attendance and deeply spiritual meetings.

Biddeford.—The pastor reports the watch-meeting a success. It included a love-feast and a review of the work of Methodism for the century. One young man was converted. As usual, this generous people remembered their pastor and family with gifts including \$25 in cash. Pastor and people are looking for a genuine revival through personal work. E. O. T.

The best-natured child will become peevish and fretful through the physical discomfort occasioned by improper feeding; Mel-lin's Food children are happy and sweet tempered because the body and its organs are healthy and well developed.

EAST MAINE CONFERENCE**Rockland District**

Bremen.—Rev. George Reader heads the work on this charge. There is much territory to cover, and the pastor finds all his time occupied as he endeavors to be about the Father's business.

Pemaquid.—A spirit of Christian harmony and religious enjoyment pervades the charge. Pastor Lockhart is held in high esteem for his work's sake. Few charges can rejoice in preaching and pastoral labor of a higher order than this field on the "stern and rockbound" Maine coast receives from "Pastor Felix."

Friendship.—Abundant in labors must be the faithful pastor of this charge, with its three appointments. The presiding elder was privileged to preach at the three places on a recent Sunday. The work demands a very much alive man to do all that ought to be done. A loyal people stands by the pastor, Rev. C. E. Jones. There is a good outlook. A new parsonage is breaking into view.

Lincolnton.—Pastor Holt and his "new wife" are snugly housed in a pleasant home. They

are doing all in their power to "advance the cause" in this somewhat difficult section of the vineyard. Good tokens appear at "the Beach."

Northport.—Rev. C. H. Bryant and an enthusiastic band of workers are urging work on the much-needed new chapel. The enterprise shows fruitage in an increased zeal for the advancement of Christ's kingdom on the part of the few and scattered church adherents of the charge.

Searsmont.—The pulpit work is being well done by Rev. Mr. Dinslow, of the Freewill Baptist church, until Conference. During recent church repairs, for which the Muzzy family must receive the credit as reported in a recent HERALD, it was thought best that the presiding elder should not send a preacher to take the place of Rev. G. M. Bailey, who had been appointed to Camden; and after the repairs it was thought best to wait till Conference for a new appointment. Conditions are as prosperous (?) as can be expected under the circumstances. Here we met our dear Father Fowler, superannuated, ripe in years, rich in experience, steady and strong of faith, restored to a remarkable degree of health from his recent illness, and full of interesting reminiscences. Shall we give one

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JOHN SEBASTIAN, GEN'L PASS. AG'T, CHICAGO.

of them for our preachers? His first charge was Steuben and Millbridge. His first three weeks' receipts were two balls of butter, two tallow candles, and a quart of molasses! Then a poor widow who lived on charity, having earned a dollar "for her minister," gave it to him against his desire. This so shamed the thoughtlessness of the people that they began to bring him his support, so that by January he had fifty dollars surplus by which he was enabled to pay for his much-needed team. Keep your courage up, boys! Father Fowler lived and prospered, as he served faithfully the church of his choice, for many years. And now with merry, twinkling eye he loves to tell the story of those discouraging days.

Montville and Palermo.—In the midst of deep snows we found Rev. Abraham Tilley still interesting and moving the hearts of the people with the story of Christ's salvation. Some have been saved and other souls are anxious for the way of life. Mr. and Mrs. Bowler are right-and-left-hand supporters of the pastor.

Randolph.—Rev. A. E. Russell does not feel altogether courageous. The chaplaincy of Togus is a substantial help. These good people need a stronger habit of "looking up," a deeper habit of faith in God and themselves. Pastor and people need to take a "new hold," and to possess themselves of a spirit of never-give-up-tiveness. With a good church property, a fine parsonage and splendid opportunities for doing good, Randolph must advance to the front.

East Pittston.—Pastor Harris and his people are all courage. Work on all lines progresses finely. A new church practically is in sight. Such will be the old one before this earnest pastor and equally zealous people finish with it. A good spiritual interest pervades. A surprise party was tendered the presiding elder at the close of the quarterly conference—a surprise indeed, with delicious ice-cream and cake, and a royal social time.

Dresden.—Rev. T. A. Hodgdon is laboring hard with good results. At South Dresden a fine spirit of revival exists. Several have found salvation through Jesus Christ, and others "are coming." On the 30th of October a delightful surprise party was given Mr. and Mrs. Hodgdon on the 30th anniversary of their wedding day. Substantial and beautiful tokens of the regard in which they are held by their people were brought them in the form of an elegant sideboard, a splendid parlor lamp, and silver-ware. T. F. J.

Thomaston.—The Rockland Star recently published the following facts concerning the church at Thomaston: "A case of hustling enterprise that deserves public mention and well-merited praise is the now prosperous condition of the Methodist church at Thomaston, which is entirely due to the earnest labor of Rev. W. H. Dunnack. For some years the church has been under a heavy burden of debt, alike discouraging to pastor and people, but in the eighteen months of Mr. Dunnack's pastorate he has collected and paid out \$1,600 on old indebtedness; \$1,500 of this has been collected entirely by himself, the remaining \$100 by the church. This is outside the pastor's salary and

current expenses, and has gone to liquidate the old debt. All other bills are paid to date. True it is that 'where there's a will there's a way.'"

NEW HAMPSHIRE CONFERENCE

Manchester District.

Derry, First Church, led on by Rev. J. W. Adams as pastor, is prospering. The Sunday before Christmas Mr. Adams preached a fine sermon, on the subject, "The Angels' Christmas Song." A concert was given in the vestry Christmas evening by the Sunday-school, followed by the gathering of the fruit from the Christmas tree. Under the leadership of Mrs. May M. Ackermann and Misses Clara and Mabel Ridgway, religious meetings for the Juniors have been held for some time, and Saturday, Dec. 15, a meeting of seventeen voted unanimously to organize a Junior League. The pastor proceeded to complete the organization, and the same ladies who have done such earnest and faithful work before were appointed as superintendent and assistants. This will be known as the Baker Junior League. The pastor of this church is blessed with warm-hearted, earnest people, while any people is favored who has such a pastor and preacher as Rev. J. W. Adams. He exchanged recently with Dr. Babcock of St. Luke's Church, and from the report of the local papers both congregations listened to an excellent sermon that day.

Nashua, Main St.—Christmas was observed with large congregations both morning and evening. The pastor, Rev. J. M. Durrell, preached on "The Second Christmas." The evening service was well arranged and consisted of a cantata, "The Hope of the World," with Scripture readings interspersed. The pastor displayed skill and taste in the selections for reading and their arrangement, weaving in from both Old and New Testaments. This with thirty-five good voices to lead a great congregation in the singing gave not only an inspiring but a very profitable service for both old and young. Pastor Durrell is seeing very encouraging results on this his fifth year. Rev. Fred Morgan and wife, returned missionaries, spent a Sabbath with this church recently, and Mr. Morgan gave an excellent address on his work in Malaysia. Mrs. Morgan spoke to the ladies of the church Saturday, and on Sunday addressed the Y. W. C. A. The people were much pleased and helped by this visit of the missionaries. Any of the brethren desiring help on these lines will make no mistake to send for Rev. Fred H. Morgan, of Lawrence, Mass.

Hillsboro Bridge and Centre.—Christmas was observed with appropriate sermon and a Sunday-school concert. The Christmas tree at each of these places bore fruit for the pastor and his wife in the way of cash and many other gifts. The religious interest in these churches is excellent, and the tide is rising. Rev. Joseph Simpson is pastor.

Enfield and West Canaan remembered the pastor, Rev. J. E. Montgomery, and wife at Christmas time with a purse of \$25; also other presents. Two persons gave themselves to God the last Sunday of the old year.

Lebanon.—Seventeen persons decided for Christ in this church the last Sunday of the year. Pastor Blake has been, and is still, hard at work for a glorious revival, and now is seeing results. Christmas was a happy day for pastor and family. The people were very generous in their expressions of kindness. Among other things they dropped a beautiful gold time-piece into the minister's stocking.

Salem Depot.—Rev. S. E. Quimby is seeing encouraging results of his labors. Three clear conversions have occurred recently. Social meetings have doubled in the last six weeks, and the Sunday evening services have nearly doubled. The watch-night services were very solemn and of special interest. A roll-call of all who are now recorded as members of the church was one feature. The special pastoral letter by Mr. Quimby to his people is certainly calculated to do good, and was sent out at an opportune time, inviting the people to an "End of the Century Watch Night Service." It also contained a very appropriate poem by the pastor.

Nashua, Main St.—Pastor J. M. Durrell held a very successful watch-night service. The house was full, and many could not get in. The papers were excellent, and all clustered about the central idea, "What hath God wrought!"

At the time for midnight prayer the entire congregation repeated a special prayer written by the pastor for the evening, and then the five minutes of silent prayer followed, after which the audience was moved to tears while they all sang, "Jesus, I my cross have taken." The pas-

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tor's personal New Year's letter to his people is a gem. Mr. Durrell is a member of the school board of Nashua, and is very highly spoken of as an efficient man for the place.

Nashua. — The Nashua Daily Telegraph of Dec. 26 announces, under the head of "Coffee House Notes," that Rev. and Mrs. G. W. Buzzell received as a Christmas gift from friends a purse of \$100.

Manchester. — The pastor of Trinity Church, Rev. C. N. Tilton, reports a very successful watch-night service. This church is in a prosperous condition, with everything moving upward, and with frequent accessions. C.

Concord District

Christmas. — Many of the pastors were kindly remembered at Christmas time. Rev. E. C. E. Dorion received a gift of money. Rev. A. P. Reynolds found on the tree a purse of \$86, while his wife had a new dress and other things.

Bethlehem. — At the closing of the old year, Rev. C. M. Howard arranged for a service. Harry Witham, a Littleton boy and student at Drew Theological Seminary, preached. After the service the pastor and congregation were invited downstairs to the dining-room where the preacher found a full-fledged pound party. A lunch was provided for all present. Then Mr. White, in behalf of the people, presented the articles that had been brought, consisting of groceries, canned fruit, potatoes, butter, etc., and also \$21 in cash. It was such a complete surprise that the pastor almost had his breath taken away, but he recovered his self-possession, and spoke his word of thanks, wishing all a Happy New Year. We are glad to report that Mr. Howard has been steadily improving in health for some weeks past.

Watch-night Services were more numerous than usual. The most elaborate one we ever knew or heard of was in Concord. While it was the official service of the city, and was graced with the presence of the Governor of the State, with members of his staff, the mayor of the city, the Protestant Episcopal Bishop of the State, Senator Wm. E. Chandler, and many others of great prominence in the church and state, the whole matter was planned and carried out by Dr. C. D. Hills, pastor of the First Methodist Episcopal Church. The meeting was held in the Opera House, which was packed to its utmost capacity, and hundreds were unable to gain admission. At least 1,300 were in the hall. The exercises began with the booming of cannon, the ringing of all the church and fire bells in the city, and a procession of the G. A. R. and Spanish War veterans, preceded by a drum corps and platoon of police. When these were seated in the hall the exercises commenced at 8.30. There were forty-seven numbers on the program. Each speaker or person who had any part was limited to time varying from two minutes to ten, and each was held closely to the limit. So thoroughly was everything planned, and so exactly carried out, that up to within five minutes of the midnight hour they were ahead of time about seven minutes. Only two persons failed to come to time. One of these sent word ahead, and a substitute was found, so that there was no break; but the other failed to appear and sent no reason. Thus forty-six of

the forty-seven numbers were promptly responded to. There is no space here to speak in detail of the various subjects treated, but it was a very broad view of the work of the century, with most hopeful prophecies of the future. Not less than 1,000 persons remained until after the midnight hour, and it was about 12.30 before the benediction was pronounced. Certainly Dr. Hills deserves great credit for his executive ability in preparing and carrying out such a program, that involved the securing of thirty-one different persons to promise to prepare a ten-minute address, or sing, or pray. Some one, in speaking to him about it before the service, said that if he was able to get such a body of people together, and bring such a program through on time, he should feel like asking the Pope of Rome to canonize him. If the success of the occasion is cause for canonization, then Dr. Hills is certainly deserving. At the midnight hour the chimes rang, the cannon thundered again, and the people greeted one another with many good wishes for the new year and the new century.

Personal. — Rev. C. U. Dunning has been laid aside for a time with a lame knee. He injured it over a year ago, but has gotten along, by being careful, until now. He was not able to be present at the funeral of Mr. J. Ray Sargeant, nor at the watch-night service. All hope for a speedy recovery.

Moultonboro. — The work here is holding its own; no special interest is manifest at this time in spiritual matters. The new piazza planned for in the summer has been built, and is a nice addition to the parsonage.

Sandwich. — The hotel register at this place contains the name, in the familiar handwriting, of A. S. Weed, who has been a winter visitor to this his old home. He is always welcome in this town. Rev. E. R. Perkins has illness in his home, his eldest son being confined with an acute attack of Bright's disease. He must be cared for very tenderly lest it assume a chronic form. This makes it hard for the parents, as one or the other must be up all the night. The work here goes well. The pastor is held in high esteem, and no one expects or desires a change at the coming Conference.

East Sandwich. — Of those converted in the revival services in the early fall, 13 have united with the church and others will follow later. They have excellent meetings here.

South Tamworth. — At our recent visit 3 were baptized. This makes 13 baptized during the year thus far, and 21 have united with the church on probation. This is a good record for this church. The claim is nearly paid to date.

Close of Third Quarter. — The third quarter reached its conclusion with the last of the year, and with an interval of three days we hope to be ready for the fourth round of "complaints and appeals." If there are any, this is when they come to the surface.

The Next Conference. — This will meet on Thursday, April 18, a day later than usual. This will keep us in Littleton until Tuesday, probably. The Bishop is very desirous that at least one of the classes for examination shall be ready to be reported upon by the board of examiners by the time of the opening of the Conference. If the young men who are behind will only push their work, so as to get off all written matter before coming to the Conference, it will be easy for the examiners to make their reports as soon as the Conference is organized. We hope no man will have to remain behind his class. Do some hustling, brethren, the next three months!

Zion's Herald. — Cannot pastors secure an average of five new subscribers for the HERALD



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during this month of January? It would bring blessings into every home. Try it!

Gilmanton. — Mark Roberts, who has been supplying the work here, has been called to New York State by the serious illness of his father. Wm. Emery has been put in charge until his return. B.

Dover District

Garden St., Lawrence. — Samuel Webb, one of the oldest members of Garden St. Church, and for nearly a half-century a successful class-leader, is bereaved in the death of his estimable brother, Thomas Webb, of the same city, who was 74 years of age.

NEW ENGLAND CONFERENCE

Springfield District

Springfield Preachers' Meeting. — The theme on Dec. 10 was "Conversion." Rev. W. R. Newhall presented its psychology; Rev. A. C. Skinner spoke on "preaching;" and Rev. James Sutherland emphasized the importance of "personal work." Dec. 24, Rev. C. E. Spaulding gave an appreciative review of Tolstol's "Resurrection."

Personal. — Presiding Elder J. O. Knowles, who has for some weeks been ill with gastritis, or some similar ailment, is at this writing making good progress toward recovery. The preachers on the district have during this illness given Dr. Knowles abundant evidence of their sincere regard for him.

Union Revival Services. — From Jan. 1 to Jan. 27 the four churches, Grace, Asbury, Wesley and Trinity, unite in revival services, the pastors of these societies preaching.

Springfield, Trinity. — On Dec. 30 Rev. A. C. Skinner, the pastor, preached on "The Last Great Day of the Feast;" and in the evening gave an address on "The Legacy of the Nineteenth Century." The following evening was observed with watch-night services, Asbury, Wesley, and Grace Churches uniting with Trinity, in Trinity Church. Dr. S. F. Upham preached at this service. Since last Conference 43 have united with Trinity. The Sunday-school gave to Mr. Manning Tuttle, who for three years has been its superintendent, a beautiful Morris chair and a lamp, at Christmas. The attendance at Sunday-school, Dec. 23, was 340. The school has given over \$60 for the support of a deaconess.

Merrick. — Rev. F. M. Estes has issued a very

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ent "Manual and Directory" of the church. To judge by the advertisements, it must have netted a considerable amount.

Chicopee Falls.—A watch-night service was held, with an attendance of nearly one hundred. At the intermission an envelope containing about \$90 was given the pastor, Rev. A. H. Herrick.

Holyoke, Highlands.—Special revival services are in progress, in which the pastor is assisted by Miss Elisabeth S. Tobey.

Charlemont.—Again the good people of Charlemont have shown their appreciation of their pastor, Rev. John Wriston, by presenting him, at Christmas, \$21.50 cash, a barrel of flour, and a bag of sugar. The pastor's wife is none the less appreciated and remembered, and she received many tokens of love and friendship. On Dec. 2, 6 young people were baptized, 5 received on probation, and 2 into full membership. Revival services are now in progress.

H.

Worcester and Vicinity

Worcester.—The local election left the city without a mayor-elect. For the first time in its history the vote for mayor was declared a tie vote. And so the Supreme Court is now trying to untie the knot. By a majority of 55 the city voted for license. This is a gain of nearly 2,000 votes for no-license. Clearly the no-license sentiment is growing in our city. Careful management, persistent effort for a year or two, will undoubtedly carry this city into the no-license column.

The Social Union had an enthusiastic meeting with Coral St., and was addressed by Rev. N. T. Whitaker, D. D. His subject was, "The Triumphant Church."

The December meeting of the preachers for Worcester and vicinity was held on the 15th at Laurel St., and was attended by twenty-five of the brethren. The theme for the day was, "The Historic Christ." Three papers were read: "The Christ of History," Rev. I. A. Mesler; "The New Testament View of Christ's Mission," Rev. Henry Whyman; "The Christ in Modern Life," Rev. S. S. Myrick.

Trinity.—The revival has been very successful. About ninety persons have been to the altar. Of this number seventy were total strangers, many of whom will not remain, but some will. Trinity entertained the Sunday-school, on Christmas night, with a supper and a Christmas tree.

Grace.—Rev. Dr. Brady, together with the loyal laymen, have tackled the debt, which now amounts to \$25,000. This is a great undertaking. It should have the support and help of our whole local Methodism. And, indeed, such is the need, this effort should secure a larger constituency even than our Worcester churches can possibly give it.

Coral St. is very active this winter. The pastor and his people contributed to the gain in the no-license vote this year by writing for the press and holding special meetings. Rev. Franklin Hamilton charmed his hearers with his lecture on the Passion Play.

Webster Square.—The pastor was made glad by the gift of a bicycle. Here the children had a Christmas tree.

Laurel St.—About a score of converts resulted from the revival meetings, which continued for five weeks, and the church was greatly stimulated. The Epworth League, Dec. 13, entertained friends from Clinton to the number of forty. With Pastor Osgood they came, and helped us to a fine social gathering. Not the least result of these visits is the toning up of the social life among the youth.

H. H. P.

North Grafton.—The condition of this church is very satisfactory, both from a spiritual and temporal standpoint. The congregations are steadily increasing, and attendance at the evening preaching service is particularly gratifying. There is a marked interest in these services, and in many cases the spiritual life has been manifestly quickened. Four probationers are to be received into full membership at the next communion. Through the earnest effort of the pastor fifty Methodist Hymnals have been placed in the church. The pastor, Rev. C. W. Delano, gave an inspiring report at the last quarterly conference, and the treasurer reported all bills paid. On Christmas night, Mr. Delano, assisted by others, gave a banquet to the entire Sunday-

school. The long tables were tastefully decorated, and there was an abundance of good things for all. The table at which the infant department sat, with their glad little faces, was a charming sight. Jan. 6, special union revival services with the Baptist church begin. Mr. Delano will speak on alternate Sunday evenings at the Baptist church, and on the Sunday evenings they meet with the Methodists the Baptist minister will speak. Mrs. Delano has charge of a flourishing Junior League.

S.

Cambridge District

Gleasondale.—The pastor and wife, Rev. and Mrs. Eugene M. Antrim, were overwhelmed by the good and generous people of this place, on Christmas Eve, with a gift of \$113.75 in gold. It came so unexpectedly that they were like the man without the wedding garment—speechless. The openheartedness and openhandedness of the people, church members and others

alike, is astonishing. The pastor has, during the year, preached three series of special Sunday evening sermons, one on "Vital Aspects of the Christian Life," and another on "Holy Writ and Home." As the practical result of a suggestion thrown out in the last sermon of the latter course on "Absalom—a Son's Folly," a reading, recreation and gymnastic club for men has been organized. A board of directors was elected at a mass meeting of the men, subscriptions solicited, and gymnasium apparatus is being purchased for the same. Mr. A. D. Gleason has generously fitted up, at considerable expense, his hall in the village, and will give it free of rent to the club. The object of the club, which was stated in the constitution, is "to furnish wholesome reading, recreation, and amusement for its members." The rules are simple: 1. No smoking, chewing, or drinking; 2. No ungentlemanly conduct or language; 3. No games except as approved by the board of directors. It is hoped it will do a great preven-



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live work. The men, young and old, voted unanimously for the organization. The officers are: Rev. E. M. Antrim, president; Charles L. Allen, vice-president; C. E. Roberts, secretary; William Parker, treasurer; executive committee, the president, J. Y. Fleming and Albert H. Gleason.

West Fitchburg.—The 26th anniversary of the Sunday-school of this church was recently held, with large numbers present. A delightful pro-

gram was given. Four of the teachers who took classes twenty-six years ago are still teaching. The superintendent, Mr. Geo. Cogswell, has been in office twenty-four years and has been absent from the school but three times—once on account of sickness, and twice on account of death in the family—a remarkable record. The past year the average attendance has been larger than for four years past. A fine Christmas concert was held for an hour, Dec. 30, fol-

lowed by a stirring sermon by Bishop Maillet on the Twentieth Century Forward Movement. Christmas evening the school had their entertainment and tree. The pastor's family was generously remembered. The watch-night service was most profitable. The pastor, Rev. L. W. Adams, was assisted by Rev. Mr. Folsom, evangelist, of Leominster, of the East Maine Conference. One hundred and one people stayed through the midnight hour, and the service cul-

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minated in the conversion of two souls. Meetings are being held each night with large audiences, Rev. and Mrs. Folsom assisting the pastor.

Cambridge, Grace Church.—About two hundred and fifty persons engaged in a most helpful watch-night service. Rev. F. M. Larkin preached. The special services continue.

Harvard St., Cambridge.—All-day and century watch-night services were held in this church during the last day of the old year. The morning sermon was well attended. The pastor, Rev. E. M. Taylor, D. D., gave an address on, "What is Expected of Me as One of God's Chosen Workers." At the afternoon service Rev. Geo. S. Butters delivered a searching sermon on the "Number and Character of the Unsaved." This was followed by a pointed appeal from Rev. C. H. Williams on "Winning the World to Christ" through preaching, through organizations, and through personal effort. In the evening the regular watch-night service opened with the holy communion, followed by addresses from the pastor and President Wm. F. Warren on the value of the human soul. The church was filled with people as the old year passed away. The presence of the Holy Spirit was strongly felt in all these services. At the close of the watch-night service twelve persons indicated their desire to begin the New Year in the service of Christ as Saviour and Lord.

Auburndale.—An unusual watch-night service was held in the Episcopal Church of the Messiah. It commenced at 11 o'clock. The evening prayer service was abbreviated; and, after it was finished, Rev. Mr. Southgate, of the Congregational Church, delivered a short address, having as its theme the necessity of forgetting the things which are behind and pressing toward the things which are before. After its completion the crowded congregation knelt in silent prayer, and, after the signal for midnight had been given, Rev. W. T. Worth, of the Methodist Episcopal Church, led in an extemporary prayer of consecration. Then the "Te Deum," by Dudley Buck, was rendered. It was followed by "Onward, Christian soldiers," sung as a recessional. After congratulations, the people slowly retired.

Woburn.—Dr. Frederick Woods, pastor. The watch-night service was largely attended and was of special interest. One feature was the reading of "Twentieth Century Greetings" from the following old pastors: Revs. G. A. Crawford, A. M. Osgood, N. B. Fisk, L. D. Bragg, V. M. Simons, C. H. Hanaford, W. J. Hambleton, C. L. Eastman, M. E. Wright, M. M. Parkhurst. There was also a memorial from Mrs. Hugh Montgomery, under whose husband's pastorate the present fine church was built. Light refreshments were served at 11 o'clock, and the pastor of the Congregational Church made some timely remarks. A large number remained through the midnight hour and were deeply impressed with convictions of the Divine Presence. On the preceding Sunday morning the Sunday-school observed the twentieth anniversary of the superintendency of Mr. H. Copeland, and presented him with some beautiful tokens of remembrance. He was re-elected at the annual meeting of the Sunday-school board.

St. Paul's, Lowell.—Rev. L. W. Staples, the pastor, writes: "The 'Gospel Ten' from Boston University came to us the last four days of the old century and did most excellent service. Their work was earnest, sensible and effective. Sunday night was a great meeting, with ten seekers forward for prayers. Monday night was equally impressive, and several more began a Christian life. It was a remarkable watch-night service, and more than two hundred stayed through to welcome the new century. Special meetings continue this week and next, and we are looking and praying for many more conversions." At the new century communion 3 were received by letter, 3 in full from probation, and 14 on probation, and 4 were baptized. An excellent spirit prevails throughout the church.

Broadway, Somerville.—This church is enjoying a very healthy period of prosperity. The annual sermon of the pastor, Rev. N. B. Fisk, showed more received on probation and into full membership during the last year than during the four years previous. Every department of church work has a fine outlook. Strangers are constantly coming in. During the last two communions 25 have been received into full membership. Among those received last Sunday were Rev. Ernest L. Mills from the Evan-

gelical Association, and Miss Sadie J. Wing, the sweet singer so well known in the King's Daughters' work. Also 3 were received on probation, 2 baptized, and 7 into full membership. Two rose for prayers in the evening. A week ago Sunday evening more than \$70 were taken in the collection for Boston City Missions. Meetings are being held every evening with good results.

East Pepperell.—The entire closing of the harp factory and shoe-shop in this place, and the consequent reduction of the monthly payroll by many thousand dollars, have had a discouraging effect upon the community. Nevertheless the church attendance is good, the Sunday evening congregations being especially large. The watch-night service was well attended and was a season of great refreshing. The Christmas concert was given by a trained chorus of fifty voices, and was considered the finest for many years. The pastor, Rev. R. E. Blsbee, and family were generously remembered in the giving. Besides valuable presents from within the church, the citizens outside made up a purse of \$35. The Ladies' Aid Society has closed a very prosperous year, having largely increased its membership in that time. The League is in a healthy condition, as is also the Sunday-school.

Lynn District

Rockport.—The past year has been a very successful one in all departments of church and Sunday-school work. Mr. Daniel Coath, the efficient superintendent of the Sunday-school, has been unanimously re-elected. Mr. Coath has served the school as leader for fourteen consecutive years, during which time the school has made marked progress. Watch-night services were held in the vestry of the church. The first

part of the evening was devoted to a barrel concert given by the children, at the close of which the barrels in which the children had brought their offerings were broken open and the contents counted. The total receipts of the evening amounted to \$217 in cash, which is to be appropriated as a thank-offering on a floating debt of seven years' standing. Then followed the watch-meeting, closing with a very impressive prayer service. Over seventy remained to the close. The pastor, Rev. Wesley Wiggin, and his family were generously remembered at Christmas, Mrs. Wiggin receiving a beautiful lamp, and Mr. Wiggin a purse of money from the society, and also a purse from the Young Men's Club.

Lynn, Maple St.—The watch-night service

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was largely attended and full of interest. Four came to the altar seeking the new life. The meetings and the interest still continue, and many are being led to Christ. Rev. E. E. Small is the pastor.

North Andover.—The Methodist Church in North Andover began revival services in October, with Miss Mattie Curry as evangelist. Several were converted and the whole church greatly quickened and revived. At Christmas the congregation and friends generously remembered the pastor and wife with an envelope of greenbacks. On the last Sunday of the old year 2 children and 3 adults were baptized, 5 persons were received on probation and 6 by letter. The watch-night service began at 9 o'clock. The pastor, Rev. James F. Mears, gave a sketch on the progress of the nineteenth century. Then followed an old-fashioned love-feast and Bible reading, after which Messrs. Glover, Clee and Paul spoke on Epworth League work; the superintendent, Mr. Edmunds, on Sunday-school work; and the pastor's daughter, Mrs. J. H. Norris, told of the work of the Y. M. C. A., especially among the soldiers. The pastor then preached an appropriate sermon, after which the company on their knees passed from the old times into the new times. About sixty remained till the close of the service.

Reading.—Jan. 3, 1876, Rev. Joseph Candlin, then pastor of the Methodist church at Southampton, was married to Miss R. E. Searle. According to the custom of our church they have moved around until, in 1898, they were sent

What We Eat

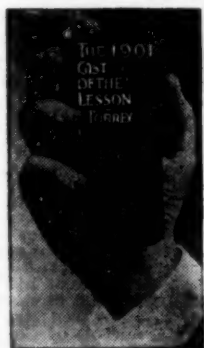
Is intended to nourish and sustain us, but it must be digested and assimilated before it can do this. In other words, the nourishment contained in food must be separated by the digestive organs from the waste materials and must be carried by the blood to all parts of the body. We believe the reason for the great benefit which so many people derive from Hood's Sarsaparilla lies in the fact that this medicine gives good digestion and makes pure, rich blood. It restores the functions of those organs which convert food into nourishment that gives strength to nerves and muscles. It also cures dyspepsia, scrofula, salt rheum, boils, sores, pimples and eruptions, catarrh, rheumatism and all diseases that have their origin in impure blood.

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CONSUMPTION

to Reading to minister to the people of the Old South Church. In a short time mere acquaintance ripened into friendship, and friendship grew into a love which expressed itself in a substantial way, on Jan. 3, the 25th anniversary of Mr and Mrs. Candlin's marriage. The church, through one of the brethren, presented them with about \$40 as a token of appreciation and love for their faithful service. During the day friends also called and left substantial tokens of love and respect. Among them was one who left bright new silver coins amounting to \$25, making a total of \$65. At present Mrs. Candlin is shut in by sickness.

Salem, Lafayette St.—“It was the grandest watch-meeting I ever attended,” was the unanimous testimony of three hundred people of Wesley and Lafayette St. Churches who came to the services Monday night. Old-time fervor was awakened in the praise service, and especially in the love-feast, when without piano or books the old songs of Zion were sung and earnest testimonies were given. Rev. Dr. G. A. Crawford and Rev. W. G. Seaman preached able and convincing sermons, and the closing moments of the century were spent in silent prayer. Altogether it was a most inspiring opening of the new year for both churches.

Lynn, South St.—Especially attractive and helpful was the “Twentieth Century Greeting” which Rev. C. W. Blackett sent to his people. On the second page of the folder appear the faces of the pastor's three little boys under the significant title, “The Twentieth Century Belongs to Our Children.” On another page is a facsimile of an inspiring personal letter to his people, and on the last page, very fittingly, Charles Wesley's hymn beginning, “Come, let us anew our journey pursue.”

Boston District

Stanton Avenue, Dorchester.—This church celebrated the last two days of the century by subscribing quickly, at the request of the pastor, Rev. C. H. Stackpole, \$1,500 for the Twentieth Century Offering, to be applied on the church debt. A church reunion, followed by a glorious watch-meeting, closed the century. Rev. T. C. Watkins, D. D., the first pastor of the church, preached an able sermon. This was followed by over one hundred testimonies in the last half-hour. A large congregation remained until the midnight hour. Mr. Lewis E. Smith, of Auburn, Me., a gospel singer of power, has been assisting the pastor in several days of revival work.

Bethany Church, Roslindale.—The pastor, Rev. A. H. Nazarian, and his wife were generously remembered at Christmas. Among other things was a gift of \$25 for Mrs. Nazarian from the Ladies' Aid Society. The watch-night service was a decided success. The attendance was large, and several decided for Christ. The pastor called on nearly all his parishioners New Year's week. On Sunday, Jan. 6, 3 were baptized, and 2 received into the church. Special revival services are in progress, with a hopeful outlook. A more united church and pastor it would be hard to find.

Hopkinton.—An elaborate and interesting program made the watch-night service pass all too quickly. One hundred and twenty-five were present at the close of the service. The pastor, Rev. W. A. Thurston, is wide-awake and is keeping the church on the move.

Upton.—A letter just received from Rev. Wm. M. Crawford, the pastor, says: “Revival began Dec. 30 and to date nearly forty have been at altar for definite blessing.” W.

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as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians, as the damage they will do is ten fold to the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., contains no mercury, and is taken internally, acting directly upon the blood and mucous surfaces of the system. In buying Hall's Catarrh Cure be sure you get the genuine. It is taken internally and is made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free.

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CHURCH REGISTER

HERALD CALENDAR

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Feb. 5, 6

W. F. M. S.—Rev. Rockwell Clancy, of Allahabad, India, who was so active in the famine relief movement, is available for a short time to speak to auxiliaries and churches. Address Itinerary Committee, Room 29, 36 Bromfield St., Boston.

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HISTORICAL SOCIETY.—The annual meeting of the New England Methodist Historical Society will be held in the Society's room, Wesleyan Building, 36 Bromfield St., Boston, on Monday, Jan. 21, at 2.30 p. m. The directors will meet at the same place at 2 o'clock.

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TWENTIETH CENTURY FOR PEACE.—Meetings in commemoration of what has been accomplished the past century in international arbitration, and to promote deeper and wider interest in the cause, will be held in Lorimer Hall, Tremont Temple, Boston, on Wednesday, Jan. 16, noon and evening. The speakers will be Robert Treat Paine, Jr. E. E. Hale, Mrs. Mary A. Livermore, William Lloyd Garrison, Herbert Welsh, of Philadelphia, Ernest Howard Crosby, of New York, Edward Atkinson, John Willis Baer, and Dr. Benjamin F. Trueblood.

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OBITUARIES

Ah! when the infinite burden of life descendeth upon us,
Crushes to earth our hope, and under the earth,
In the graveyard,
Then it is good to pray unto God; for His sorrowing children
Turns He ne'er from His door, but He heals and helps and consoles them.

— Henry Wadsworth Longfellow.

Case.— Mrs. Angie B. Case was born, Nov. 19, 1829, in Florida, Berkshire Co., Mass., a half-mile east of the Hoosac Tunnel, at the old homestead of her grandfather, Jesse King, Esq., and departed this life at her own home in Springfield, Mass., Dec. 6, 1900, aged 71 years.

She was the only daughter of Zadok and Betsey K. King. As her mother died when she was two years old, she never experienced the tender, watchful influences of a mother's care; but this was in a measure relieved by the earnest solicitude of her wise and devoted Christian father, and by the counsels of some motherly Christian women which doubtless aided, as she grew up into womanhood, in developing those marvelous gifts and graces of mind and spirit that distinguished her mature life. After having secured the usual advantages of our common and select schools she entered Wilbraham Academy, and graduated with distinction under the superintendency of Dr. Miner Raymond. After having taught a select school several terms, she secured the position of assistant to the principal of the high school in Fairhaven which she retained until her marriage to Wm. P. Case, a banker at Cedar Falls, Ia. One of her pupils while at Fairhaven was Henry H. Rogers, of Standard Oil fame.

To Mr. and Mrs. Case were born one daughter, Florence Eva, and one son, William P., Jr. Mr. Case died about six years after their marriage, and she with her children returned East and settled in Springfield, where she continued to live until her translation to the spirit world. Her daughter, who was a fine scholar, a devoted and exemplary Christian, and dearly beloved by her acquaintances, passed to her reward about eleven years ago. Her son, his wife and

daughter, and two brothers—E. D. and C. W. King—all of Springfield, survive.

Mrs. Case's early religious training and surroundings were Methodist, and she early gave her heart to Jesus and joined the Methodist Episcopal Church in Leyden, where her father and brothers then lived, remaining a consistent member of the same until her marriage and removal to Cedar Falls, when she joined the Congregational Church there under the pastorate of Rev. L. B. Fifield; and on her return East she joined the Olivet Congregational Church, of which the venerable Rev. L. H. Coan, D. D., was pastor until succeeded by Rev. Mr. Hadlock. Both of these pastors were present and officiated at her funeral, speaking truthful, kindly and appreciative words concerning her social, benevolent intellectual and religious characteristics, as all who were present and intimately acquainted with her can heartily attest.

Mrs. Case had some peculiar and wonderful gifts, one of which was making peace among others. Another characteristic was to speak well of all persons if consistent with truth; but if of some she could say nothing good, she preferred to remain respectfully silent. During her long and eventful life many are the persons of hasty temper and bitter tongue who will hallow the day they were brought under the molding influences of her sweet example and discreet counsels. Many of her friends are sure they never saw any one so absolutely unselfish, so keenly alive to the interests of others and desirous of ministering to their happiness, and apparently overlooking and omitting to secure her own personal interests.

She was a great but uncomplaining sufferer for many years, and gradually declined, but did not take to her bed until January, 1900, after which she rapidly failed until the end came. Through it all she maintained that same calm, trustful resignation in God that had ever characterized her, and though unable to speak, she was conscious to the last.

Since her decease several have told the writer that in her death they had lost their best earthly friend, and he can truthfully add that next to his Saviour she was his dearest friend on earth. Her influence will long rest as a hallowed benediction upon many an aching heart, while those who knew her best and most thoroughly appreciated her nobility of character, will surely affirm that the half will never be told. Peace to her ashes, rest to her wearied soul, bliss eternal to her freed spirit, and a mansion in glory!

C. W. KING.

Pike.— Freeman H. Pike, son of Joseph and Harmony B. Pike, was born in Otisfield, Maine, Dec. 20, 1846, and died at his home in his native town, Sept. 14, 1900.

When a young man he taught school for some time in Illinois, and was for two years assistant superintendent of the State Reform School in New Jersey. After leaving New Jersey he resided a little time in Norway, Maine, but the larger portion of his life has been spent in Otisfield, where he has been a prosperous farmer. For the last ten years he has, beside his farming, run a general store at Bolster's Mills. For a number of years he has been treasurer of the town. He was a member of Crooked River Grange No. 32 and also of Cumberland Lodge of Odd Fellows of Bridgton.

In June, 1876, he was united in marriage with Miss Lydia Olevia Bennett, of Edes Falls, Naples, Me. One son, Joseph Bennett Pike, was born to them. He is now a very promising young man, graduating in June, 1897, from Hebron Academy, and now reading law with Hon. James S. Wright, of South Paris.

When a boy sixteen years of age Mr. Pike sought and found Christ. In due time he united with the Methodist Episcopal Church, of which he was an honored and efficient member at the time of his death. He was one of the best known men in the town, and whether teaching, farming, behind the counter, in the grange hall, lodge-room, family or church, he was a cheerful, loving and aggressive Christian. The helpless and needy whom he has befriended mourn because he is not.

His sickness was so brief and his death so sudden that only his family and most intimate friends knew that he was not attending to his everyday duties. But he was prepared. "For him to live was Christ and to die was gain;" therefore his widow and son "sorrow not as those who are without hope." Funeral services were held at his home, his pastor, Rev. B. F. Fickett, officiating. Amid the scenes of his

boyhood, youth and mature manhood, in a place of his own choosing on the banks of the Crooked River, his body was laid to rest. "Blessed are the dead which die in the Lord." F.

Colman.— Benjamin W. Colman was born in Auburn, N. H., Nov. 2, 1842, and died in Exeter, N. H., May 7, 1900.

Mr. Colman was married in 1871 to Annie M. Burpee, and had lived in Exeter for twenty-five years. He was converted when fifteen years of age, and maintained a steady walk with God till the day of his death. He had a rich and happy religious experience, was well versed in the Scriptures and in the history, doctrines and polity of Methodism; he took great delight in all the services of the church, and especially in the class-meeting. He stood faithfully by the church in Exeter in some of its hard times, and was always cheerful and hopeful. He was an old-fashioned Methodist, and Rev. J. W. Adams, who had been his pastor and known him for years, and who assisted at his funeral, said: "If there are any saints in these days, Ben. Colman was one of them." He served the church as Sunday-school teacher, steward, trustee and

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All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges: they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

class-leader, and could always be depended upon.

It is hardly necessary to say that the death of such a man is a great loss to the church. It seemed to the writer, who was with him when he died, that the gates of heaven opened and the glory of that Better Land was shining on the face of the dying saint.

WILLIAM WOODS.

Mixer. — At Searsmont, Me., Nov. 25, 1900, Benjamin Mixer was called to his heavenly home.

Mr. Mixer was one of the oldest and stanchest members of our church in this place. He was converted and joined the church more than fifty years ago, and for more than thirty years had been an official member of the church in Searsmont. He died full of years and strong in the confidence of eternal salvation. Two sons in the far West, and a daughter at Searsmont, all members of the Methodist Episcopal Church, live in expectation of meeting again this father and the mother who eight years ago left them for the Better Land.

THOS. F. JONES.

Grant. — Mrs. Lydia C. Grant, wife of Frank C. Grant, was born in Concord, Vt., Aug. 22, 1836, and died in Lancaster, N. H., Nov. 25, 1900.

Mrs. Grant's maiden name was Barker. She was born in a house where two generations of her ancestors had been born before her, and here had her home for nearly fifty years. In 1861 she was united in marriage with Mr. Grant. Three children were given them, but while very young the death angel came and took one, and in five days came and took another. This bereavement was God's way of leading them both to Christ their Saviour; and they came, gave themselves to Him, set up a family altar in their home, and united with the Free Baptist Church in Concord. About twenty-five years ago they changed their church relation to the Methodist Episcopal Church in the same town, since which time till her death Mrs. Grant was an interested and useful member of the same there and at Whitefield and Lancaster, N. H.

Of her life and work in the church, and as a home-maker, it can be said she gave evidence that she loved her Lord, and for Him "she hath done what she could." About two years ago her health began to fail, and during the last weeks and months of her life she was a constant and intense sufferer; but in it all she was wonderfully sustained by her Saviour's presence, and as the end drew near her triumphant words were, "Jesus saves."

Scripture was read by her pastor, Rev. J. L. Felt, and prayer offered by Rev. P. F. Marston of the Congregational Church, at her home, on the morning of Nov. 28, and at 1 p. m. funeral services were held in the Methodist Episcopal church at East Concord, Vt. The writer was assisted in this service by Rev. J. W. Winslow, a former pastor, and Rev. W. J. McNeil, present pastor of this church. The burial was in the family lot not far from the church. Thus, after sixty-four years of life, the body of our sister is laid down to await the resurrection of the just, near the place of her birth and her home for more than half her earthly life.

A husband and son mourn their loss, and scores of relatives and friends share it with them.

J. L. FELT.

Rogers. — Mrs. D. Louise Rogers passed away from this life, in Brewer, Me., on Christmas Day, Dec. 25, 1900, after an illness from lung trouble of long standing, at the age of 63 years.

Graduating from the East Maine Conference Seminary, she taught most successfully for several years, and met with the first great sorrow of her life when her husband died, thirty-one years ago, leaving her with a beautiful babe, two months old. From this time until her departure her life was wrapped up in her son, who has proved the joy and comfort of his mother's declining years. Having always kept abreast of the times in her studies, she tutored Charles through his course at the same Seminary from which she had graduated. When, two months ago, the news came that after a

series of promotions Mr. Rogers had been elected head of the Commercial Department of the Boys' High School of New York city, the mother's heart and mind seemed to be perfectly satisfied; she felt that now she could depart in peace.

Beginning to fall rapidly, her friends noticed at last how she had but one object that sustained her courage and for which she made a great effort to continue to live, and as soon as that was satisfied in the sight of her son with his recently wedded wife, she dropped away, feeling that her life-work was done and her cup of joy was full.

Mrs. Rogers had been a Christian and a Methodist from girlhood, and was an unusually intelligent and brilliant woman. She found her chief delight in recent years in teaching a Sunday-school class of young people, who became deeply attached to her.

Besides the son who remains to mourn the loss of a most excellent mother, Capt. Francis Arey, her only brother, survives. With the above, a stepdaughter was present at the funeral services, which were attended by the members of the Sunday-school class of the deceased, the members of the Brewer Methodist Episcopal church, and other immediate friends. After an invocation by Rev. J. M. Frost, her former pastor, who also read appropriate Scripture passages from the Bible of the departed, Rev. John Tinning, her recent pastor, spoke touchingly of the high standard of life by which Mrs. Rogers had lived and how much she would be missed on earth, while a glorious hope possessed our hearts through the everlasting Gospel. The remains were carried to South Orrington, her birthplace, for interment.

J. M. F.

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Tributes to Bishop Ninde

[Continued from Page 41.]

character which made him very attractive to all who came in contact with him, and which rendered his presence a delight in any circle in which he was found. But this was not mere amiability. There was a positive element in his constitution, a force of character and a vigor of intellect, that were altogether admirable. He had in excellent proportions the "sweetness and light" of Matthew Arnold's ideal man. Of course it is implied in all this that he was a man of careful culture, refined, gentle, with a spontaneous kindness that was always felt wherever he was. A more genuine gentleman in the highest sense of that term is seldom seen.

Bishop Davies

Protestant Episcopal Diocese of Michigan.

I can hardly realize the great loss which the church has suffered today. Words are feeble things to use in regard to a life such as his. I can only say that for years I have regarded Bishop Ninde with the deepest admiration because he was an able and godly man.

Rev. Nehemiah Boynton, D. D.

First Congregational Church, Detroit.

Speaking of his death Dr. Boynton called attention to the last public prayer made by Bishop Ninde, delivered at Rev. Nelson Green's funeral Wednesday, describing it as exceptionally sweet and tender and extraordinarily beautiful. "I wish it could have been preserved," he said. "I have come to know Bishop Ninde as the most courteous Christian gentleman I ever met in my life. He was ever ministering to the wants of the poor, and told me only yesterday of a bedridden old lady whom he intended to call upon on his way home from the funeral."

Rev. J. E. Jacklin, D. D.

Assistant Editor Michigan Christian Advocate.

He was an ideal shepherd of his flock, one of the most industrious men I ever knew. While never in haste, he never waited a moment. He planned to utilize even his recreations for the service of others. In sympathy for the unfortunate, weak and lowly, he excelled. As a pastor he visited incessantly the homes of the poor and friendless. As Bishop, he was as quick to render service in obscure churches as in the largest and most conspicuous ones. While eminent for his unselfish saintliness of character, he was also a man of rugged common sense. The Saint John of the Episcopal Board, he was at the same time a man of practical wisdom and resources.

Rev. W. H. Shier, D. D.

Presiding Elder Detroit District.

He had a very deep and real personal Christian experience. When he had a work that needed doing he approached it carefully and prayerfully, and grasped it

with the firmness of a man of God. For all his quiet disposition he was possessed of a most courageous wisdom when the occasion demanded. How we loved him, revered him and believed him; and how ready we were to follow where he led! We always knew that he had so carefully considered what he did that he could scarcely err.

Rev. Paul C. Curnick, D. D.

Simpson Ave. Methodist Episcopal Church, Detroit.

I considered Bishop Ninde one of the most saintly men in all Methodism. He was one of the most beloved Bishops in the church and one of the most scholarly, yet he never allowed his exalted position or his great ability to take him away from his personal interests in the well-being of the church. He was a most approachable man, always ready to receive the preachers, and talk with them heart to heart.

Michigan Christian Advocate

There never has been a Bishop in Methodism more loved or less feared than Ninde. His uprightness was such that no discerning mind could hesitate to trust him, and his sense of responsibility was so acute that the trust reposed in him never met with disappointment. He never forgot his obligations. The things he promised invariably found fulfillment or a reason assigned for the omission. . . . He was a born optimist, taking a hopeful view of every situation, but he was not a blind guide; he could give a reason for the hope that was in him, and when that reason was expressed, it was found to contain the elements of clear discernment, deep penetration, broad charity, and firm faith in God. . . . He was great in little things, but never little in great things. The personal ministries of his life were enough to make angels honor him. . . . His personality was never dwarfed by official functions. He was a man as well as a bishop, a Christian as well as a clergyman. . . . His plan of unofficial labor was always full. He visited obscure points and gave to thousands of our people their first chance to see and hear a live Methodist Bishop. Overtures attended him wherever he went. Money was proffered him to go where he could not from sheer physical limitations, but where he could go he went gladly, generally without extra money and always without price. He was a true saint of the sturdy Christ type, not of the weak Romish cloister type.

The Bishop's Funeral

[Special Dispatch to ZION'S HERALD.]

A private service was held at the episcopal residence on Monday, at 9.30 A. M., at which City Controller Elder F. A. Blades, who was one of the oldest and most intimate friends of the family, offered prayer.

The remains of the Bishop lay in state in Central Methodist Episcopal Church from 10 to 1 o'clock. Hundreds of all classes of citizens looked upon his face, the beautiful black casket resting under the shadow of the pulpit from which he had preached for three years with so much power. The floral tributes were numerous and exceedingly beautiful.

The services began at 2 o'clock. The great church was packed with over two thousand people, representing all denominations, creeds and nationalities. Over a thousand were turned away. Gov. Bliss, Mayor Maybury, and scores of the most prominent men of the State attended. One hundred and fifty ministers from Detroit and Michigan Conferences were present. The active pall-bearers consisted of Rev. W. F. Stewart, Mary Palmer Memorial Church; Rev. C. E. Allen, Haven Church; Rev. Eugene Allen, Preston Church; Rev. C. B. Allen, Tabernacle Church; Rev. C. L. Adams, Woodward Ave. Church; Rev. E. B. Shaw, Oakland Ave. Church; and Rev. Paul Wuerfel, Third German Church. The honorary pall-bearers were: Revs. J. Kern, A. F. Bourne, Paul C. Curnick, M. C. Hawks, Jacob Horton, John McEldowney, C. F. Allen, E. B. Bancroft, Wm. Dawe, J. K. Jacklin, Seth Reed, John Graham, P. J. Maveety, J. C. Floyd and H. E. Puffer.

The services were under direction of Dr. W. H. Shier, presiding elder of Detroit District. The ritual was read by Dr. George Elliott, pastor of Central Church, and the first Scripture lesson (Rev. 22) by Rev. Dr. J. F. Berry, of Chicago. Prayer was offered by Dr. James H. Potts, editor of the Michigan Christian Advocate. A quartet sang, "Asleep in Jesus." The second Scripture lesson (1 Cor. 15) was read by Rev. Dr. L. R. Fiske, ex-President of Albion College. Very tender and fitting addresses were made by Dr. Shier and Bishop Andrews, after which the quartet sang, "Sleep thy last sleep." Bishops Walden and Joyce followed. The address of Bishop Joyce was touching and beautiful. He said, in part: "We are in the presence of a great sorrow today—a sorrow that brings to these hearts pain and the supreme anguish of separation, a sorrow that will affect the Methodist world, and will touch the young people in a very peculiar manner, for from May, 1896, to May, 1900, Bishop Ninde was the international president of the Epworth League; and the day when the message flew over the wire announcing his death, more than one million young men and women were grief-stricken. I can testify that after four years of administration there are no more sincere mourners than these, outside of his family. All over the world, in China, in Japan, in South America, when the message shall reach these lands that he has been translated, there will be no more sincere mourners than the native Christians, and many of the missionaries will feel that they have lost a personal friend. Every church in the land will mourn with us. The quartet then sang, "Crossing the Bar."

Rev. Dr. Nehemiah Boynton, pastor of the First Congregational Church, spoke in behalf of the city clergy of all denominations, and Hon. Horace Hitchcock spoke in behalf of the laity of Methodism.

While the choir sang the evening hymn, "Abide with Me," the casket was escorted to the door by the great body of clergy and pall-bearers, the people standing, and afterwards was taken to Elmwood and placed temporarily in a vault there, awaiting the coming of the two children who are yet in the South on account of illness.

The ritual was read at the grave by Bishops Andrews, Joyce and Walden.

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